

Truth Vindicated,² 173

AND

The Lyars Refuge swept away.

Being an Answer to a Book set forth by THOMAS COLLIER, called *A Looking-glasse for QUAKERS*, and also to some particulars in a Book of his called *A Dialogue*, &c.

Wherein the truth is cleared from those Slanders and Reproaches by him cast upon it; and the Refuge of Lies swept away, and upon tryal, himself found guilty of many of those Evils which he hath falsely charged upon the INNOCENT.

Also an Answer to his Queries in the end of the Book, called *A Looking-glasse*, &c. with some Queries returned to him to be answered.

Together with an Epistle to the people called Baptists; with whom we sometimes fed on Husks: But now are brought to the Fathers house where there is BREAD enough.

Published by us who love truth in the inward parts, and are now called forth by the Lord to bear testimony against Deceit, Unrighteousness, and deeds of Darknets; who have long wandered upon the barren mountains, running from mountain to hill; but now have heard the voyce of the good Shepherd, and are brought to the true fold, and known to this generation by the names of

{ John Pitman.
{ Jasper Batt.

The lip of truth shall be established for ever: But a lying tongue is but for a moment.

LONDON,

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near Aldersgate, 1688.

Truth vindicated, and the Lyars Refuge swept away.



Thomas Collier, a man long well known unto us, who hath for some time profest himselfe a Minister of the Gospel; or a Teacher of others, saying, that he is set for the defence thereof; having published a Book, which he calls, *A Dialogue between a Minister of the Gospel, and an Inquiring Christian* (where in truth there was neither) in which he undertakes to discuss the principles of the people called *Quakers*, therein setting down severall particulars, as by them held, and guilty of, which they deny. Neither hath he made any proof thereof, but only said it; which Book being answered by *I. N.* and *Thomas Collier* charged for uttering many Lies against the foresaid people, and above fifty of them returned to him for a proof, or to rest on his head untill the dreadfull day of account, unlesse he timely repent: Thereupon he hath published another Book, which he calls *A Looking-glass for Quakers*, in which he saith, the truths asserted in that Dialogue are clearly proved, and *James Naylor* and the *Quakers* are proved to be lyars and deceivers. Now it is not the truths in that Dialogue (if any there) which he was called upon for a proof, but the lies by him therein invented, which yet remain unproved, notwithstanding what is by him alleadged.

Now these Books coming to our view, and by us examined and weighed; and finding our selves concerned therein, we being reputed by him under that name, were pressed in spirit to publish this vindication on the Truths behalf, which is by us owned, and lies and lyars denyed.

But before we proceed further, this is to be observed, that we sent him a Letter dated the 19th day of the first moneth, 1657. thereby acquainting him that such books we had seen published in his name, expressing such particulars which we did declare

in the name and fear of the Lord, were not owned by us, but denied, and the Author to be neither Minister of the Gospel, nor Christian, but a Lyar, slanderer, and false accuser: And that if he did not disown the said books, or confess that he had wronged the truth, and us who own it, or otherwise reasonably satisfy us in some short time, either by word or writing, we should as the Lord should direct and order, publish our Innocency, and some of the Authors wickednesse, that so his Sheeps cloathing might no longer hide his wolvislh nature. Now there being a time and place agreed on, and appointed by him and one of us for him to vindicate himself, and prove the particulars before mentioned, where was a meeting accordingly, and where only four of those particulars debated. *Thomas Collier* went away, not mentioning any further or other time for debating the rest, though it was then, and still is by us denied; that what was then by him offered for proof of his Assertions, to be any way valued for his purpose: And now his *Looking-glasse* being his only Refuge (that we know of) which consists much of Lyes, must be swept away, unto the particulars whereof we are now come.

1 That all our principles, are delusions.

2 That we hold not any principle of truth truly as it is in Jesus. Now for proof of these particulars, he saith, that if that which follows be true, then this is true; and we may safely conclude, that if that which follows be false, then so must this.

That which follows is this; that we forsake the true way, decreed and ordered of God for the attaining of justification, which is by faith in Christ crucified; this is charged on the people called *Quakers*, not one or some of them; but the people called *Quakers*. Now for proof hereof in his Dialogue, he only says it, but offers none. In his *Glasse* he alledges *James Nayler*, in his love to the Lost, concerning justification, where he uses these words; *That persons are so justified as they are sanctified, and mortified, and no farther*; And at other places he severall times expresses Mortification and Sanctification, before Justification: And at another place: *That by which the just lives, is that by which the creature is justified*. And to T.C. says, that it is *James Naylers*

lers great work to make Sanctification, Mortification, and Justification to be one, and Justification to depend on Sanctification and Mortification.

The work that we have in hand is, not to vindicate persons, but truth; and if any one should forsake the true way decreed and ordered of God for the attaining of justification, Is that a sufficient ground to say, the people called Quakers do so? Is there any one or more that hath set out any writing by appointment, and signed in the name of the people called *Quakers* (as *T. C.* and others did a writing in the name, and by appointment of the Messengers of the Churches at *Tiverton* the 18th day of the 7th. month) wherein such a thing is declared, as to forsake Christ the way to Justification, then there might be some ground for such a charge; but further, the truth declared by *James Nayler* in this particular, we own; and he that with an impartial eye views his writing, will never finde any such thing by him declared, as *T. C.* falsely charges; for *J. N.* saith, that the wisdom of men in the fall, finding these severall words in the Scripture, hath in their imaginations run them into division, and separated that which is in one, and cannot be divided in the possession, for it is one that worketh all these: and that which sanctifies, that mortifies, and the same justifies; and so his drift is, not to make Justification to depend on Sanctification and Mortification, but all on the just one; and so to discover the vanity of such a people, who would conceite a possession of justification without sanctification or mortification, like the Authors of that Writing from *Tiverton*, who say they are joyned to the Lord, and yet confesse abominations reigning in their souls, drawing iniquity with cords of vanity: A light spirit, slavish fear, mockers of God, living short of the true sight and sense of Gods Majesty, a wretched worldly spirit, coldnesse and deadnesse on their souls, formality in holy duties, indifferency, *Laodicean* spirit, without the sense of the work, and true travail of soul, as in that writing with more such fruits is exprest.

Now *J. N.* clearly lays the work of justification, sanctification, and mortification on Gods righteousness, saying, it is the work of God wrought by Christ; and they who had received the Spirit, were called to all these by faith in his blood. And in

what he writes concerning *Redemption* in the same Book he saith, *All who know the redemption of Christ by his precious blood, &c.* And in another place, *Who hath redeemed us to God by his blood*; and so it's clear by his words, as he expresseth them, without *T. Colliers* Expositions, that he lays the work on Gods righteousness wrought by Christ; and why should *T. C.* conclude a meaning from some of his words, contrary to his own expressions; but the thing is very probable, that he had laid this charge from his own imagination before he had ever seen *J. Naylers Love to the Lost*.

Another testimony he offers for proof of this particular, is what himself heard (as he saith) at a meeting of ours at a place called *Himington*, but it's like it was intended *Limmington*, where he and another, as he saith, taking occasion to hold forth Christ amongst them, they heard with patience untill they came to hold forth justification through his blood; Then their Teacher cryed out blasphemy, and said, that they spake stories to the people, and denied the spirit by which they spake. There coming to the meeting, and speaking there of justification by the blood of Christ, is confessed, and their preaching of that which they knew not might well be called stories; but that our friend *Christopher Holder* called *Justification through the blood of Christ*, stories or blasphemy, is utterly denied, as severall do witness who were then present, and do affirm that our friend said he owned the words, but their spirit he denied; for them to talk of that which they were ignorant of, might well be called stories, the Prophet saith: *Jer. 5. 2. Though they say, the Lord liveth, surely they swear falsely.* Dare any say, the Prophet denied the Lord lived? Now for such whose abominations reign, are drawing iniquity with cords of vanity, &c. as *T. C.* confessed of himself since that time, witness *Tiverton* writing. We say, for such to take upon them to preach *Justification through the blood of Christ*. Their testimony is by the truth in us denied, and may well be called stories, & they blasphemers and the Lord will say to such, *what have you to do to take my words into your mouths?* And further we know that *Christopher Holder* at that time, and believe yet doth, if living) own no other way for justification, but *Christ crucified by faith in his blood*, as the Scriptures declare; and so both those which *T. C.* produces as witnesses for him, are found bearing testimony against him, and so the two first particulars,

lars, and this which follows are found false : We also say, that if both those before produced by T. C. for evidence had declared the thing asserted, which is utterly denyed, yet could no rational unprejudiced man take them for sufficient evidence, to prove the people called *Quakers* hold such principles.

And further we do declare for our selves, and that which is also asserted unto by the people called *Quakers*, that this we own and witnesse *Jesús Christ* is come a light into the world, that all men through him might believe; and is the true light which lighteth every man that cometh into the world : And whosoever follows him shall not abide in darkness, but shall have the light of life. This is he who is the way to the Father, and none can come to the Father but by him; even he who was in the beginning before all things, and by whom all things were made; even he that was dead, but is now alive, and lives for evermore, who is made unto the Saints sanctification and righteousness, as well as justification and redemption; and saves his people from their sins : And they who are made witnesses of him, know him dwelling in them, and for that end made manifest to destroy the works of the Devill : And all those who make a profession of his name, and say, he is their Redeemer, Saviour, or Justifier, and have abominations reigning in their souls, iniquities written in their fore-heads, and are drawing it with cords of vanity, are Lyars and Deceivers; for none can know him a Justifier, but they who know him a Sanctifier and a Mortifier; and whosoever knows his salvation from condemnation, must know his salvation from sin. This is that Christ we bear record unto, the seed of the woman that bruises the Serpents head, whose day *Abram* saw, and was the Rock that followed *Israel*, of whom they drank. The same the Prophets prophesied of, who was born of the Virgin in the City of *David*, preached himselfe the light of the world, the way to the Father, was hated, persecuted, mocked, reviled, and delivered to be crucified, by those who profest they were in expectation of his coming, yet chose a Murderer before him. This is he who is the living bread that came down from heaven, whose flesh is meat indeed, and whose blood is drinke indeed, and whereof whosoever doth not eat and drink have no life in them : He that can receive it let him; who was a man of sorrows, acquainted with griefs, his visage more marred then any mans, of whom many were and are astonished,

nished; was crowned with thorns, crucified between Theeves; was buried, rose again, and ascended far above all heavens, and fills all things, being glorified with the Father, with the glory which he had with him before the world was, *the same to day as yesterday, and for evermore*, who makes intercession for the Saints, and is the Mediator of the New Testament, even the man Christ Jesus, *and he that hath seen him, hath seen the father also, through whose blood we are justified*, and are redeemed from our former vain conversation; and witnesse remission of sins, who hath baptized us with the holy Spirit. and is our righteousness, with whom we have fellowship, and with the Saints in light: *And they that walk in the light as he is in the light, have fellowship one with another; and the blood of Jesus Christ cleanseth from all sin*; who though we are many, are one bread; for the bread that we break is the Communion of the body of Christ, and the cup that we drink is the Communion of the blood of Christ, and they that discern not this body, eat and drink their own damnation, *(he that hath an eare to hear, let him hear)* and under his Banner we fight, against the Beast, false Prophet, Deceivers, and all the Nations of the world, now united together against him *(Our weapons being not carnall but spirituall, mighty through God, to the casting down of strong holds, and high imaginations)* whose daily Crosse we witness to be the great power of God to salvation, who lives and dwells in us, and whose peace none can ever take from us; and who shall dash his enemies in pieces, and grinde them to powder, before whom Nobles doth bow, and Kings cast down their Crowns, *whose scepter is a scepter of righteousness, and of the increase of his government and peace there shall be no end, unto whom be glory for ever and ever*. And this is the truth spoken from our hearts, the Lord bearing us witnesse; and this is the true way decreed by God for attaining of justification, which we have seen and heard, and are witnesses of, and is no principle of delusion, but held by us truly, as it is in Jesus, according to the Scriptures of truth; and to Thomas Collier hath wronged the innocent, for which he must account.

Another of the particulars falsely charged on us is, that we have set up another way for the attaining of Justification, that is by Quaking, &c. This is onely affirmed in his Dialogue, but no proof

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proof mentioned; and in his *Glasse* he endeavours thus to prove it; that this is true, is evident, and apparent, in that they have affirmed, that their Quaking is the spirit of burning, through which all must passe, to enter into Righteousnesse and Justification, &c.

Let the Reader minde this proof; he saith, it is evident and apparent; by what evidence? If persons will take an impudent false affirmation for proof, then it is evident and apparent, but not otherwise by what is produced; he saith they have affirmed it; who is it? what particular person? we and many others deny it, and own no other way, but what we have already declared: and it's very likely, if he had heard such a thing from any particular person, he would have mentioned it in his *Dialogue*, or his *Glasse*, and so he appeals to the understanding for judgment; but we say, he that judges this a proof, to say they have affirmed it, is void of understanding: And if T. C. had not been blinded with envy, arrogancy, and impudency, he would rather have contest his lye, then have persisted in his obstinacy; but at last he calls I. N. to justify this, in his answer to the *Dialogue*. Now this must be granted, that the *Dialogue* was published before there could be an answer to it; and the charge was laid in the *Dialogue*, and so laid without proof or cause: And can any one in reason take J. Naylor's Book for a witness, when in that Book he returns this to be one of the Lyes charged by T. C. on the people called Quakers, and no such words in his Book, as to say, that the Quakers have set up another way to attain Justification by, that is by quaking, &c. He alledges the 15 page, but there is no such thing affirmed: This he saith, that all that do declare the way they came to God, witness quaking or trembling; and all that knew the word of God trembled at it. Do he here say, that the Quakers have set up quaking as a way to attain Justification? T. C. might blush at such impudency, if he had not got a forehead that could not.

Another lye by T. C. charged on us is, that we have oured Christ in the great work of justification, and no lesse then *trample under foot the blood of the covenant*, counting it an unholy thing, or at least too unholy to look to it, or expect justification by it; this he affirms in his *Dialogue*. Now in his *Glasse* to prove it, he

saith, if the preaching of it be Stories, and Blasphemy, this is a trampling of it under foot. &c. And if *Sanctification* and *Mortification* be the fulfilling of the Law, and the creatures justification, then the blood of Christ is laid aside.

For answer we say, that T. C. and such as he makes the preaching of it a story: If any in taking upon them to preach *Justification* by the blood of Christ to others, while abominations reign in their own souls, and are drawing iniquity with cords of vanity, as is exprest in *Tiverton* writing before mentioned: and as for *Sanctification* and *Mortification* to be the fulfilling of the Law; and the Creatures justification is not proved by T. C. that the people called *Quakers* own any such thing; but we say, such as imagine to themselves a *Justification* without *Sanctification*, and *Mortification*, shall be scattered in their imaginations, being no other but filthy Dreamers, deceivers, and being deceived, and are blinde leaders of the blinde, and shall all fall into the pit together.

Now consider, what greater Agents can the Devil have for his Kingdome, then such who preach to others, or expect to themselves *Justification*, without *Sanctification* and *Mortification*; taking, and what in them lies giving liberty to themselves and others to live in lust; but the grace we own and witnesse, teacheth us to deny ungodlinesse and worldly lusts: and so *Justification*, *Sanctification*, and *Mortification*, is all the work of God by Christ; and none may conclude, they have one without all; Faith without works being dead. As for our owning the blood of Christ, we refer it to what we have said in our answ. to the first particular. But T. C. goes on in his wickedness, adding sin to sin, lye to lye, and saith, *24. 3.* it further appears in that all that will own them, must deny all their faith and justification in Christ crucified. Verily, except thou repent, God will smite thee, thou lying tongue, he will destroy thee for ever; he will take thee away, and pluck thee from thy dwelling place, and root thee out of the land of the living, and give thee thy portion with lyars, who hast herein out, stript all that have gone before thee that have come to our view: If thou canst produce one example, that ever any were invited to own, or refused to be owned by us on any such termes, or let shame and confusion cover thee for ever: But he is still running on in his lyeing & false accusing, like the horse into the battell, saying, hence

hence it is they judge and condemn all but themselves, because they have found out another righteousness; So that indeed and in truth they account the blood of the Covenant too unholly for them to look at for justification; neither do they ever teach remission of sins by faith in the blood of Jesus. Very many people can in this bear testimony against thee: and surely we say, dost thou know that blood, and faith in it, thou wouldst witness victory over, and cleansing from those abominable lies. Now let any rational man judge what proof here is more then the reiterating of a company of lies, and therefore need no further answer.

Another of his Lies charged on us is, That we have found another way to go to God by, then Christ the Mediator, this he affirms in his *Dialogue*, and for proof says it over again in his *Glaspe*, and to it adds another lye; That we disown Christ to be a man; he adds further, and sayes, *Naylor* in his *Love to the Lost*, where all their principles are stated, such as they are; yet there is never a one of Christs Ascension and Mediatorship. Doth J. N. or any other (except thy selfe) say that all the *Quakers* Principles are there stated? Thou hast said before, they have set up another way to Justification then by Christ, that is by quaking. Dost thou find such a principle in that Book? It's like thou wilt not deny, but the way to Justification is a principle: And if we have set up quaking to be the way, and all our principles be there stated, then that must be one, or thou must be a Liar: It were well if thou knew a bridle for thy tongue; but because his Ascension and Mediatorship are not stated there (as thou sayest) doth it follow that they are denied by the people called *Quakers*? and then thou drawest thy conclusion suitable to thy premises, saying, by all which it appears, that they have indeed another way, such a one as themselves have invented to go to God by, and not by Christ, page 4. By what doth it appear? because thou hast said it, here is nothing else remaining to prove it; but who can believe thy testimony, that art thus given over to lying, except such as are as blinde or impudent as thy self?

He still goes on charging, that they own not Christ in his Authority, will nor submit to him in his word: In stead of hearkning to the voyce of Christ in Scripture, they hearken to, and follow after either the voyce of Satan, or suggestings of their

own deceitfull hearts within them, and call this Christ and his voyce, which they must and do obey, though contrary to all rules of God in Scripture.

And instead of proving this with an audacious impudent face, he asks the question, saying, *Oh all you Quakers!* is this a lye too? do you not witness it to the world, that you hearken not to the voyce of Christ in Scripture? nor obey him on the account of faith, but to the voyce of Satan? or at best your own deceitfull hearts, though contrary to all rules of Scripture. Will any rational man account this a proof? was ever such impudency heard of? First, to slander and accuse falsely; and when called upon for a proof, then aske whether this be a lye too? What is it, but as much as to say, who dare deny what he affirms, though never so false. Can any of thy own followers be so blinde as to owne thee here? And thou goest on, *page 4.* filling up thy measure of lies, saying, you call it the light within, the voyce of Christ, the true Word, &c. when it is but your own lying fancies at the best, witnesse your turning aside from all the glorious truths of Christ, in Scripture: And then for proof of all this, beside thy own false affirmation, thou bringest *J. Naylers* words in his *Salutation to the seed of God*. Nor can your littrell promises sure your condition, nor save you from Satans power. Doth this any way tend to the proof of what is asserted, that wee owne not Christ in his authority, &c? But thou goest on, as if thy main work were to invent lyes, and saist, by which he would give to understand, that all the Scripture must be laid aside, onely looking to, and following the Lights within. Didst thou ever hear of such a thing from any of those called *Quakers*, as to presse any to follow Lights within? Or is there any thing in those words of *J. N.* tending to the laying aside of Scripture; but thy Master sets thee forth to manifest thy self.

We further answer, the truth of the Scriptures do we own and witnesse; the voyce of Christ have we heard; to his authority are we subject, and have his word abiding in us, which is a light to our steps, by which we come to see the deceit of our own hearts, and are delivered from it, by which also we see where all those are who are imitating the Saints recorded in Scripture, without the life and power which they had, and so are no better then those vagabond

vagabond *Jews*, who would cast out Devils, because *Paul* & others did, but were void of that power and authority by which they did it. For this we say in the name of the Lord, there is many have, and read the Scriptures, but few know the commands of Christ, of which sort are all those that know not Christ made manifest in them; for those whom the Lord sent *spake as the spirit gave them utterance, and had the word abiding in them*: And the Saints knew the *anointing in them which taught them all things, and* Acts 2. 4. *needed not mans teaching*, and so they did not steal the words, e. 1 Cor. 2. 12, 13, 14. very man from his neighbour, but as they had received the gift, so they ministred; and if they had not received a word from the Lord, they dare not speak a divination of their own brains, but in the name of the Lord did bear their testimony against all such to be deceivers; and such as run, and the Lord never sent them, *for by their fruits they are known.*

And by the same rule do we walk as they did, even the Spirit of Truth, and not by another mans line: And so as all are kept to this rule, every one is kept in his place, and so are serviceable to one head, one Lord and Master. Of the Apostles, some were sent to preach and baptize, another was sent to preach the Gospel, and not to baptize. Some were sent to the Circumcision, and others to the Gentiles: Now as they all were obedient to the commands they had received, they discharged their duties, and not like a generation of men in these dayes, who are crying up the Scriptures; but being ignorant of the commands of Christ, intrude themselves into things they know not, and runs on in a vain imitation of the Saints recorded in Scripture in outward observations and bodily worships, but comes not to the life, power and authority which they witnessed, and are ignorant of the true guide and Leader: And so many seeing in the Scripture what *Paul* or others of the Lords faithfull Ministers wrote unto particular persons or Churches according to their severall conditions or occasions, take a part or parcell of it, and read to their hearers, or followers; and then add a Divination of their own brains; but the voyce of Christ, or Word of the Lord they never knew, and so they go contrary to the rules of Scripture, unlessse it be in following the false Teachers and Prophets, who stole the words, &c. against whom the true Ministers recorded in the

Scriptures, were sent by the Lord to bear witness, and the same is witnessed in this day of the Lord: For on him do we wait to know his will, and receive his counsell, and as he commands, we obey; and when we have received a word from him, and a command to utter it, we dare not dispute, but obey, and *speake as the spirit gives utterance*, and untill then we dare not but be silent; for such as runs and the Lord sends not, shall not profit the hearers; and so not to take a Message that another hath received, and run with it when the Lord never commanded us: And this also we say, the baptisme of Christ we have received, and the communion of his body we partake, and do discern it, *even one Lord, one Faith, one Baptisme*. And if he shall command us to go into the water, and to eat bread and drink wine together, we shall be obedient; but to do it our selves, or administer it to others, because some of the Saints did it, we dare not, unless we are commanded of the Lord; for such as medled with the things of God, and not commanded by him, nor as he commanded, though some of them might have good intentions in what they did; yet the Lord shewed his high displeasure on them by severe punishments, and sending his faithfull servants to testify against them; witness *Nadab and Abihu*, the men of *Bethshemesh*, *Uzza*, *Saul*, and the false Prophets, who stole the words from their neighbour, and run when the Lord never sent them: And therefore let all such as do things by imitation of the Saints in Scripture; or of others who obeyed the commands of God, and have not received the like authority as they had, feare and tremble, and take warning in time, lest the Lord make them examples of his wrath and indignation, as he hath done others before. Now let no envious, cavilling, or ignorant person slander us; and say, we deny the Scripture, for of the truth thereof are we witnesses: And also of the spirit of truth which gave them forth, which was and is the Saints guide and leader, and dearly do we owne them; and this is the truth from our hearts.

Page 4. Another of his lies charged upon us is, That we disown the coming of Christ from heaven: And for proof of this, he brings *E. B.* in his Book called, *The true faith of the Gospel*, where in he saith, *The very Christ of God is within us*; we dare not deny him, &c. Now *T. C.* saith, *If the very Christ of God be within them,*

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be cannot come from heaven. E. B. further saying; they that are led by the spirit of Delusion shall answer the rest of thy Query; (by which saith T. C.) he gives to understand, that those that owns the being in, and coming of Christ from heaven, and looks for him, are led by a spirit of Delusion: So that they do not only condemn the generation of the just, &c. but the Saints of God in the primitive dayes. How is this man hasting to fill up his measure of lies and slanders against the innocent? Doth E. B. because he saith, *The very Christ of God is within us*, deny his coming from heaven? Might it not rather have been from thence concluded, that he witnessed his coming? But T. C. is found adding three lies instead of clearing himselfe of one; for he saith, that E. B. gives to understand, that those that own the being in, and coming of Christ from heaven, and look for him, are led by a spirit of Delusion.

2 That we condemn the generation of the just, that are now waiting for the Son from heaven.

3 And the Saints and servants of God in the Primitive dayes. He further saith, that it is no part of *Naylers* Creed in his *Love to the Lost*, the Ascension, Intercession, and coming of Christ: (observe) *Naylers* Creed, a scoffing, vain, light spirit, the Scripture in him, and such like is fulfilled: The leaders of the people *cause them to erre*, by their lies and their lightnesse; but if J. N. hath not a word of it in that Book, is it not blinde impudency therefore to say the people called *Quakers* deny it?

And further we answer; *This is he whom we beare testimony unto, who fills all things: he that came down from heaven, even the Son of man which is in heaven*, and dwells in us, as he did in the Saints in the Primitive dayes, whom we now own, and witnesse to be our King, and Law-giver, and are so far from condemning them, that we give our testimony with them, and leave it to the understanding unprejudiced Reader to judge, whether T. C. by saying that Christ was not in the Saints, as he did lately at *Glastonbury*, before many witnesses, he not found condemning the Saints in the Primitive dayes; who said that Christ was in them, as Paul and others. And also the generation of the just, now who are witnesses of his being in them, and obedient to his commands; and so what he is charging us, upon true tryall he is found guilty himself.

Another

Another of his Lies by him charged on us is, That we disown the kingdome of Christ, which is the great and blessed promise of the Gospel, the faith and hope of Saints, for proof hereof he saith, *If the very Christ be in them, he is not in heaven*; and that Naylor in his *Salutation to the seed of God*, contemptably saith; you observe dayes and years, persons and forms, loc here, and loc there; and the time and manner of his Reign you are jangling about, and what a one he shall be; all which as T. C. saith, declares that he accounts the Reign of Christ so much witnessed in Scripture, &c. to be but jangling and conceits.

Now mark the insufficiency, absurdity, and fallnesse of this proof, as if E. B. because he saith, *the very Christ of God is in us*, therefore he disowns his kingdome, and denies his being in heaven; Might he not as well charge the same on Paul, who saith, *Christ lives in me*? And Christ himselfe, because he useth these words, *I in them*? &c. in his prayer for the Saints; *John 17*. And if the Saints faith & hope be according to Christs prayer, who is it that disowns & denies the coming and kingdom of Christ according to their faith and hope; either E. B. and the people called *Quakers*, who witness Christs being in them according to his prayer, & promise; or T. C. who denies Christs being in the Saints, contrary to both? He further alleadgeth, that J. N. saith, *you observe dayes and years, &c.* as before exprest: We say as before, may not T. C. as well charge Paul, nay Christ himselfe, for disowning his Kingdome, and denying his coming, whose words were to the same purpose?

We further answer, that this is the King, *who reigns in righteousness, and rules in judgement*; and for such who live in wickednesse, have abominations reigning, Iniquity apparently written in their fore-heads, drawing it with cords of vanity. To dispute and talk of the Reign of Christ, it becomes them no better then a jewell in a Swines snout, and may well be said to be jangling and conceits; for Satans subjects to talke of Christs kingdome and reign, servants of Sin, while there, to boast of freedome by Christ, such cannot be witnesses of it, and their hope will perish; But T. C. talks of the appearance of Christ, which the Scripture witnesseth, and Saints expected; but what is that to him who lives in lying, and such abominations, as are confessed by

by him in *Tiverton* writing ? For such as hoped for his appearance purified themselves, *as he is pure*. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, and he in us. This is the *ancient of days*, who now sits as *Judge and Law-giver*, and we bear testimony his judgement is just, and his Laws righteous, whereunto all shall confesse. This is that King, *whose kingdome is not of this world, whose throne is for ever and ever ; And a scepter of righteousness is the scepter of his kingdome*. Even he by whom God hath spoken unto us, who is appointed Heir of all things, by whom he made the world, by the word of whose power all things are upheld.

Page 5. Another lye by him charged on us is, That we disown the Resurrection of the dead : For proof of this he alleadges *James Naylers Love to the Lost*, in these words ; *That it's a mystery sealed with the Sons of God*. Nor can any ever know, with what bodies they shall rise, till they come to the flesh of Christ ; and he saith, note, this man owns no flesh of Christ, and that he intends by coming to the flesh of Christ, is to come to know that Christ hath no flesh, but all spirit. Now to examine this proof, that the Resurrection is a Mystery, is a truth ; for Christ saith, *I am the resurrection* ; and Christ is a Mystery, *hid from the wise and prudent*, as the Scriptures witness ; but because *J. N.* saith, the Resurrection is a mystery. and that none shall ever know with what bodies they shall rise untill they come to the flesh of Christ. Doth therefore the people called Quakers disown the Resurrection of the dead, and deny the flesh of Christ ? what a strange kinde of reasoning is here ? Surely no understanding unprejudiced man can owne this any way tending to the proof of what is asserted ; might it not rather be concluded from these words, seeing that the Resurrection is a mystery ? and none knows with what bodies they shall rise untill they come to the flesh of Christ ; that he owns, both the Resurrection and flesh of Christ ? Other words *T. C.* mentions of *James Naylers*, which tends nothing at all to the disowning of the Resurrection ; but he adds words of his own, and from his owne propositions or suppositions, at last drawvs this conclusion, this must be no part of the Resurrection : so excluding the body and the Resurrection, vvhhen the vvhords produced admits of no such

Interpretations : He also sayes, note *Naylors* Divinity in a myste-
 ry : And we also say, note the scoffers light (as well as) lying
 spirit of this man *T. C.* But let the understanding unbiassed Rea-
 der take notice what *J. N.* writes touching the *Resurrection*, and
 then they must confesse that he is so far from disowning of it,
 that he clearly declares the contrary ; for thus he saith, *The day*
cometh, in which all that are in the graves shall heare the voyce of the
Judge, and shall come forth; they that have done good, unto the resur-
rection of life, and they that have done evill, unto the resurrection of
condemnation. Think on this you wicked workers, who live and
 dye in your sins, &c. And further, a terrible day will come un-
 to you that die in your sins : And this the children of Light knows
 whom your envious minds is accusing, as though they denyed
 the *Resurrection*, though you see them preparing for it, by cast-
 ing off the deeds of darknesse, &c. which, were our hope only in
 this life, we were of all men most miserable, who have denyed
 all these things for the Lord, that in him we might be found at that
 day, in whom we look for a better resurrection, &c. Therefore hath
 God appointed a day, wherein he will judge the world in righteous-
 nesse, and give a just recompence : When the Lord himselfe shall de-
 scend from heaven with a shout, with the voyce of the Arch-Angel, the
 quick and dead to judge, and the dead in Christ shall rise first, as
 saith the Scripture. Wherefore blessed are they that dye in the Lord,
 but woe to you that dye in your sinnes at that day. And now let
 him that is not given up to lying and blindnesse, judge whether
I. N. owns the *Resurrection of the Dead*, or not. How is this man
T. C. found adding lye to lye : First, charging the people called
Quakers, that they disown the *Resurrection of the Dead*; and when
 called to prove it, produceth *I. N.* for evidence, who so clearly
 and fully declares his owning of it ; but he thinks (it may be) to
 blinde the eyes of the simple, and cover his own wickednesse by
 deceitfull reciting some, and falsly mentioning others of *James*
Naylers words, as he who compares *T. C.* his writings with *J. Nayl-*
ers, may easily behold : and then from his own additions, suppo-
 sitions, and false interpretations, draws conclusions ; but the wic-
 ked is snared in the work of his own hands.

Page 6. Another of his lyes charged upon us is, that we dis-
 own eternall life with Christ ; and for proof of this he saith, this

is clear, that you own no eternall life with Jesus Christ, of any man, but of the Light within, which they call the seed, &c. and then produceth *J. Nayl.* words in his *Salutation to the seed of God*, pag. 13. and with this seed is the Covenant, which seed you know not: observe this proof; Doth his three times affirming of it prove the thing once in the *Dialogue*, and twice in the *Glaspe*? what is this, but first to make a lye, and then as if twice affirming of it again were sufficient proof? As for *J. Naylers* words, *With this Seed*, &c. Is there any thing in them tending to the disowning of eternall life, with Christ of any man? verily he is void of reason, or blinded with prejudice, that will admit this for a proof: May not *T. C.* as well say, that *Paul* denies eternall life with Christ? because he saith, *the promise is to the seed, not seeds*, &c. And what is mentioned of *J. N.* in answer to that particular going before touching the *Resurrection*, may be sufficient to demonstrate, that eternall life with Christ is by him owned, and so *T. Colliers* own evidence is found against him.

And this we say touching both those particulars; *Eternal life with Christ*; and *the Resurrection of the Dead*. The life which is eternal with Christ we own & witness, according to the promise of Christ, for him we witness living in us, *who was from everlasting and shall be to everlasting*; he *who was the first, and shall be the last*, in whose strength we stand, and in whose power we witness victory over all unclean spirits; and shall after we have suffered with him a while, reign with him in life and glory for ever.

And as for the *Resurrection of the dead*, we are so far from disowning of it, that we are pressing hard towards the attaining of it: Yea, the *resurrection of the just and unjust* do we own; for if our hope were onely in this life, we were of all men most miserable: But we are not of those that say, *how are the dead raised? and with what bodies do they come?* But on the good will and pleasure of the Lord do we wait, who giveth a body as it pleaseth him, and to every seed his own body: And if any are yet asking what body it is that shall arise? we answer in the words of *Paul*, *1 Cor. 15. 36*, &c. *Thou fool, that which thou sowest is not quickned except it dye, &c.* And to all busie, lying, wicked persons shall one day know, that that day which will be to us a day of glory and rejoicing, even the day of the *Resurrection* shall be to them a day of shame, mi-

tery, and lamentation; *He that hath an eare to hear, let him heare.* And so these must rest on *Thomas Collier* for lyes, and the people called *Quakers* are acquitted.

Page 6. Another charge which he layes on us is; That notwithstanding all this, we own our selves to be perfect and free from sin, entered into a state of *Justification*, not by faith in *Christ*, but by their own righteousness attained by taking heed to the *Light within*, and passing through the spirit of burning as they say (*viz.*) of *quaking fits*, &c. This he affirms in his *Dialogue*, and being put to his proof (for there he offers none) In his *Glasse* he saith; *This is a truth so apparent, that he that runs may read, in every Quakers mouth*: Yet it seems this must be proved too, though it be the common Language in discourse, and in print, &c. Yea, we except proof, for we deny it, and charge thee to be a liar, and thy testimony is not to be received. Now for proof he saith, *But this may easily be discerned in Nayler concerning perfection* Page 33. 40, 41. is this a proof sufficient to prove what is asserted? to mention such a place, when there is nothing there tending to the proof of any part of it? But he further alleadges *Ja. Naylors* answer to his Book, page 73. in these words; *Did ever Minister of Christ preach against perfection as thou dost? who sayest, that perfection is not attainable here?* Is this any thing at all to prove what is asserted?

And further at the meeting at *Glastonbury* before mentioned, this particular being one of the four then debated, *T. C.* then said, *That, by every Quaker, he did not mean every particular of them; but the generality of them, on every one that he had discoursed withall*: And being urged to name some particulars, he answered, he did not remember where he had discoursed with any about that particular: He was then asked, whether he had not discoursed with some at *Bristol* (then nam'd to him) he confessed he had. It was then demanded, whether they affirmed any such thing to him, that they were perfect? he answered, that he did not remember whether they did at all discourse about that particular; and so out of his own mouth is proved the liar. How doth *T. C.* forget himself, to say, *It is so apparent, that he that runs may read in every Quakers mouth*; and that it's the common Language in discourse, and in print, &c. And thence would infer a kinde of impudency in the people

people called Quakers, to deny it, or demand proof for it. Surely, if those particulars before asserted by him were so evident in every *Quakers* mouth, and the common Language in discourse and print, he might well have produced some particulars for instance. Is it possible that there can be any almost of his own followers so blinde as not to see his lying and impudency? besides his absurdity, to bring the Answer to his Book, to prove what he had said therein? So that if his Book had not been answered, it seems his proof had yet been wanting; although what is there alledged, serves not at all to his purpose: Let all who have any modesty, blush at such wickedness and folly.

And we further say, that perfection we own, witnesse, and presse after, forgetting that which is behinde: *Pressing hard forwards, even towards the marke for the price of the high calling of God in Christ Jesus, believing that he which hath begun the worke, will in his owne time finish it in us.* And all those who with us in faithfulness and patience wait for it, we owning, obeying, and following the light of the world, the gift of God which is perfect: *And they who walke in the light as he is in the light, have fellowship with us, and know his blood cleansing from all sin:* For into the new Jerusalem shall nothing that is unclean ever enter; and they who are by the Lord foreknown, are predestinated to be conformable to the image of his Son; that as he is (even so they should be in this present world) who was perfect, and left us a perfect example, and whose prayer was, *that they may be made perfect in one:* And when he ascended on high, he gave severall gifts, but all to this end, *for the perfecting of the Saints:* And for this the Ministers of Christ laboured, *to present every man perfect in Christ Jesus,* and onely and alone in him do we own, witnesse, and presse after it: And of this severall of the Saints in Scripture came to be witnesses, even to be cleansed, washed and sanctified, made free from sin, and so servants unto righteousness and had their fruit unto holiness, and the end everlasting life; and the way is but one, and so the charge remains false.

Another of his Lies charged on us is, that we own neither *Salvation*, nor *Damnation* of any person, but of the *Light within*. This he affirms in his *Dialogue*: and for proof brings *J. Naylers Love to the Lost*, concerning Judgement, where he produces these words,

Judgement passeth upon all that's in the Creature contrary to the life of God, and his judgement must passe upon all that is unrighteous, and they live in that which is for judgement, fire and condemnation: And T. C. saith, It were well for evil persons, if nothing were for judgment and fire but evil principles and practices, &c. What evidence is this, to prove that the people called Quakers own neither Salvation nor Damnation of any person, which is affirmed in both his Books? Is there any thing in these words tending to such a purpose? because I. N. saith, Judgement passeth upon all that is in the creature, contrary to the life of God, and his judgement must passe upon all that is unrighteous, and they live in that which is for fire and condemnation. Deth therefore he; or the people called Quakers deny the Salvation, or Damnation of persons? If in this T. C. had been faithfull to I. N. he might have found in the same Book concerning Judgement, speaking of the wicked; with that which you hate shall you be condemned, with other words to that purpose: And in the same Book concerning the Resurrection, he thus saith; Think of this you wicked workers, who live and dye in your sins, and yet please your selves with talking of the Resurrection, &c. A wofull day will it be unto you who are found in your sins, and in love of the world; you prophane Esaus, and cursed Nimrods, &c. You hypocrites, who professe God in words, but in works deny him, &c. A terrible day will this be to you who dye in your sins: And speaking of the children of Light, he saith, That in him we might be found at that day, in whom we looke for a better resurrection; which did we not see to be an unmeasurable reward, we have an opportunity to return, &c. And if our hope were onely in this life, we were of all men most miserable, and many other words to the same purpose: And now that T. C. or any other should be so impudent as to charge the people called Quakers for owning neither Salvation nor Damnation of any person, and be so blinde to produce J. N. for a witnesse, who so evidently declares that he owns both.

And this further we say, A day we own, wherein every man shall receive a due reward according to their works done in the body, whether good or evil. Even in that day which God hath appointed to judge the world in righteousness, when the wicked shall not be able to stand in judgement, nor sinners in the congregation of the righteous. Yea a day when all that are in the graves shall hear the voyce of the Son of God,
and

and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of condemnation, when a small separation shall be witnessed, and each receive his sentence, Come ye blessed, go ye cursed; from which sentence there shall be no appeal, nor flying from the execution thereof. Oh consider this ye who are drawing iniquity with cords of vanity! having abominations reigning in you, and iniquity apparently written in your foreheads: Ye who now make it a light thing, even to lead the Innocent with lies, slanders, & reproaches; verily in that day shall your hands grow weak, which now are strengthened one by another; and your faces gather paleness, which now cannot blush: Then shall all false coverings be ript off, and all appear as they are; In vain shall it then be for such to say, Lord, Lord, we have preached and baptized in thy name, &c. Nay hear your sentence; Depart you workers of iniquity into everlasting fire, &c.

Another lye by him charged upon us is, That our principles are but the principles of the old Ranters, which are out of date, revived and brought into credit again by a new dresse, &c. This he affirms in his Dialogue, without mentioning any proof: And in his Glasse for a proof, he saith, That this is true, I need not prove in this place; Any that know the principles of the Ranters may easily discern it. The Ranters would have no Christ but within, no Scripture to be a rule, no Ordinances, no Law but their Lust, no heaven nor glory but here; no sin but what men fancied to be so; no condemnation but in the consciences of ignorant ones, &c. And what the Quakers is more or lesse, let their own consciences judge, only they smooth it over with an outward austere carriage before men, but within are full of pride, filthiness & abominations, which by degrees break forth, witness Naylers Exaltation in the West. Here is the charge and the proof of it; but we are confident, he that is surveyed by the least spark of honesty, will not finde us guilty on this evidence. He saith, That this is true, I need not prove; had he said, I cannot prove he had spoken the truth, although to confesse himself a liar and false accuser, for envy and subtilty it self can never prove it; and it's very like if he had any evidence, he would produce it; but at last he saith, Witness Naylers Exaltation in the West. Let the Reader a little consider when this time was that he speaks of; it was not untill about the ninth moneth, in the yeare 1656. And

I. N. had answered the *Dialogue*, wherein this Charge was layd in the fifth moneth before, and yet novv no evidence produced for proof of this particular, but that vvvhich he calls *Naylers Exaltation in the West*: So it's clear the charge was laid and continued about four moneths, vvwithout any evidence; and as its likely, if this *Exaltation* (as he calls it) had not been, he had yet remained vvwithout proof. We further ansvver, as to the particular vvvhich he calls *J. Naylers (Exaltation in the West)* it's sufficiently known to many; that that action was not at all ovvned by those vvwho profess, and lived in the Truth; and vvvere called *Quakers*, vvvhich may more at large appear by *George Bishops* Book, published in ansvver to *Ralph Farmer*; But mark these Principles of the *Ranters*, vvvhich he saith are the principles of the *Quakers*. One is, *The Ranters would have no Christ but within*, vvvhich we utterly deny; and what we own and vvvitnesse concerning Christ, vve have already demonstrated: Even he it is that vve bear testimony unto. *who fills all things, and preached himselfe the light of the world, vvvhich lighteth every man that cometh into the world, vvwho is the savation of all those vvwho believe in, obey and follow him, and the condemnation of all such vvwho reject and disobey him.*

Another of the *Ranters* Principles (as he saith) is, *No Scripture to be a rule.* We say, that vvvhich the Scriptures declares was the guide and rule of Saints vve ovvn and vvvitnesse, and the Scriptures of truth to be given forth by that Spirit vvvhich could not erre.

Another, *No Ordinances.* The Ordinances of Christ we ovvn; *One Lord, one Faith, one Baptisme*, and his Crosse ordained by him vve daily vvvitnesse, *vvvhich crucifies us to the world, and the world unto us, and its the great power of God to salvation.*

Another is, *No Law, but their Lust.* *Thomas Colliers* own principles, as manifested by his practice and confession, appears more like the *Ranters* then ours: *For the grace of God vvvhich hath appeared to all men, hath taught us to deny ungodliness and vvvhorldly lusts, and to live godlyly & soberly in this present vvvhorld.* Now T. C. besides those many lyes and false accusations against the Innocent, confesses himselfe guilty of reigning abominations in his soul, and to be *drawing iniquity vvvhith the cords of vanity, &c.* vvvhich *Tiverton* writing,

writing; Let the rationall Reader judge whose principles are neerest like the *Ranters*, his or ours:

Another is, *No heaven nor glory but here*. This we say, that if our hope were only in this life, we were of all men most miserable; but we believe, expect, and wait for a *Crown that's immortall, a Kingdome which is eternall, reserved for us in the highest heavens*, which none can deprive us of:

Another is; *No sin but what mens fancy to be so*. But we say, the breach of the righteous Law of God is sin, what ever men fancy, and the reward thereof must they receive, *And whatsoever is not of faith is sin*.

Another is; *No condemnation for sin but in the consciences of ignorant ones*. Here he goes on still charging without proof. Now T. C. affirmed in our hearing at *Glastonbury*, before many witnesses, that persons may be freed from guilt and condemnation, while motion and action of sin remains: Surely this is the *Ranters* or *Libertines* principle to commit sinne, and not be condemned for it; what's this but a seared conscience? And herein he declares himselfe worse then the *Ranters*, whom he saith, owns condemnation for sin, &c. We say, that Jesus Christ is made manifest to condemn sin in the flesh; and happy are they who are hereof made witnesses. Here judgement and mercy meets together, and righteousness and peace kisses each other.

But at last he saith, *They smooth it over with an austere carriage before men, but within are full of filthinesse, pride, and abominations. Thou hypocrite, first pull the beam out of thine owne eye, before thou go about to take a mote out of anothers*. Dost thou accule us for abominations and filthinesse within, while thy abominations reign, and art drawing iniquity with the cords of vanity? Slavish fear hath stopt thy mouth, &c. as by thy own confession in *Tiverton* writing appears. The Pharisees will rise up in judgement with thee, and such as thou art, who make the out-side clean, while your abominations are manifest within and without; for the root must be as the branches, the tree as the fruit, therefore let shame and silence cover thee: And now our consciences, unto whose judgement T. C. hath appealed, doth clearly acquit us, and condemn him for a Lyar.

Another of his particulars charged upon us is, That Satan blind-

ding us with the apprehension of the goodnes of our cause, or else a sence of its badness, that he hath hemmed them in with a pretence of their own infallibility, and the ignorance of all others, that they will admit of no sober discourse, nor bring their principles to the tryal of Scriptures, &c. but giverralling accusations, hard termes, and hiddeous names, and this is the strength of their arguments, &c. This is the substance of their charge in the Dialogue, where no proof is offered, as other particulars before; and in his *Glas* he saith: *that this is truth, be that runs may read; if to call Persons Lucifer, Devil, Beast, &c. Let the understanding judge, and their pretence of infallibility, carrying all in a mystery, pretending all in the dark but themselves, witnesse Naylor's pretended answer to my assertions in the Dialogue concerning them.* Now mind this Proof, and see where there be any other but his own affirmations; first (as in many others before) invent, and make a lye, and then for proof, when called to it, affirm it over again and say; *that this is true, be that runs may read; or this is so clear I need not prove, and so instead of evidence; here is impudency; surely more honesty would have appeared in it, for him to have confessed his lyes. then thus to add impudency thereunto; but at last he brings J.Ns. answer to his Assertions, a strange proof, to bring the answer to the Assertions; for proof of the Assertions it is strange; T.C. is not ashamed of his absurdity; what is this but an implicet confession? that the assertions were laid down, without proof, and so if they had not been answered, he yet had had no proof; but at first intended a lye; for if the things asserted had been true (which is denied) yet he not knowing it, were a lye for him to assert what he knows not, as they swore falsely who said the Lord liveth, Jer. 5. besides Thomas Collier confess that he had a sober discourse with a friend at Bristol; Contrary to what he here affirms, and what hideous names are there in J.Ns. answer: Is it a hideous name to call a lyer a lyer, or to tell one that opposeth himself against Christ and Truth; that he is of Antichrist, and one of Gogs army, one whose lyes, lightness, impudencies and false accusations, appears as T.C. doth? it is not against scripture rules, to tell him, that he is of his father the Devil, and shall know the judgments of the Lord against him one day for it, for this know; we are not of those that cry peace to the wicked, like*

C. T.

C.T. and the Authors of that writing from Tiverton; but as we receive from the Lord, so must give to every one his due portion, *Judgment to whom it belongs*; and this we likewise say, that all that are not turned to the light; are in the dark; and are not turned to Christ, who is the *light of the world*, and was given for a *Covenant of light*, and may not we justly say, they are in the dark, who are disputing against it, though they say we judge them in saying so? they are such to whom it belongs, and *Childrens bread* is not for such; (he that can receive it let him) and that Spirit whom we follow is the *Spirit of Truth*, which we witness according to the promise of Christ which is infallible, and so far as any are guided by it they are infallible, and all others are in the dark let them profess what they will, but here we leave him;

And come to other of his lyes (*viz.*) *That amongst all the false wayes of Satan, there is none more pernicious and dangerous, &c. undermines the whole body of Truth, makes an end of Christ in his person, offices, power, and being as man all at once, and so makes an end of justification and salvation all at once, makes an end of the authority of the Scriptures, &c. at once.* What a heap of lyes are here at once surely as a fountain casteth out her waters; so doth thou thy wickedness; but now examine his evidence, this as others is affirmed in his Dialogue, without offering any; and in his *Glass* he saith, *that this is all true is manifestly cleaved, for none routes up all at once like this; the person of Christ; (see Naylor in his love to the lost, Concerning Christ, he humbled himselfe and became obedient to the death, that he might become a living example to all Generations, which no creature could be, the whole creation being in the fall, and then he saith here in Naylor's account, Christ is no creature, then no man, no person, for every man is a creature; but Christ is no creature; Naylor saith then no man; he saith farther page 89. this is he who cannot be limited, nor his person restrained in one place; who filleth heaven and earth with his presence, and dwelleth in the bodies of his Saints; and T. C. saith, if this be not to make an end of the person of Christ, he knows not what is; here is a strange conceit of a person, that fills heaven and earth with his presence, and dwelleth in the Saints; blindness with a witness, &c.* Now this seemes to be the drift of his argument, as if be-

cause *J. N.* saying Christ humbled himself, &c. and cannot be restrained into one place, but fills heaven and earth, and dwells in the bodies of his Saints, and is a living example to all Generations, which no Creature could be, &c. therefore denies him to be a person, a man; & so seems to conclude, that this is to make an end of the person of Christ, else he knows not what is; how doth *T. C.* erre, not knowing the Scriptures, nor the power of God, but perverts them to his own destruction; how is he covered with darkness, that may even be felt, while he is crying out against the people called *Quakers*; blindness with a witness? how is he found contradicting the testimony of the Saints, recorded in the Scripture, yea of God himself, who saith unto the Son, *Heb. 7.* 8. *Thy throne of God is for ever and ever, &c. Rom. 9. 5.* *Who is over all God blessed for ever,* and *Col. 1: 15, 16, 17.* *Who is the Image of the invisible God, all things created by him, &c.* This is he who when he had by himself purged our sins, sat down on the right hand of the Majesty on high: and Christs prayer is, *I in them, and they in me,* and *Paul* saith, *Christ lives in me,* and the word is nigh in the heart, and the mouth; and *Christ* saith, *I and the Father are one;* and this is he who preached himself the light of the world, the way to the Father, and that none comes to the Father but by him; who is a living example to all Generations, and dwells in the Saints, and this is our testimony of him, and the substance of the testimony, that *J. N.* gives of him, even the same which the Saints recorded in Scripture gives of him; now seeing the Scriptures directed to the light; and the work which the Ministers of Christ, were sent to accomplish, was to turn men from darkness to the light, and the testimony he gives of himself, that he is the light of the world, we say, that all those who follow, and are obedient to this light, do not walk contrary to the scriptures, but the same way that they did who recorded the scriptures, and so whosoever turns from this light perverts the scriptures, and turns from that which the Saints in scriptures directed unto, and so our testimony is one with the scriptures, and the life of them we live; But he speaks of a strong conceit of a person, that fills heaven and earth with his presence, and dwells in his Saints; now in the Epistle to the *Heb.* it is recorded that *Christ is the express Image of his Fathers person;* and *Christ* himself saith, *I and the Father are one;* and he that hath seen me, hath seen

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seen the Father also, and that he fills all things, and dwells in the Saints, hath been sufficiently declared all ready; now is Christ divided? or are their more Christs then one? nay, verily one God, one Christ, one Mediator between God and man, even the man Christ Jesus, whole flesh and blood we own according to the scriptures and affirm, that except ye eat his flesh, and drink his blood, ye have no life in you, though their may be many now as formerly ready to say; how can this man give us his flesh to eat? &c. and that Christ is in heaven, and how can he be in the Saints? this is the mystery hid from ages and generations, yea from the wise and prudent; the Son of man in heaven, though at the same time talking with Nicodemus at Jerusalem, Job. 3. 13. he that can receive it let him, and so our principles are brought to tryal, and found according to the scriptures, and inventions denyed, and they are accursed that are found making to themselves Images, and Likenesses; And so T. C. is found slandering the innocent.

Another lye by him charged on us is, that we often use the name of Christ, &c. when indeed it is but a juggle, a cheat, and under that name stab & crucifie him, &c. for Christ was never called Christ in scripture, or Jesus, or Son, &c. but as he was man, truly man, &c. they lay him aside as a thing of nought, and under pretence of Christ within they take an advantage by their principles, as much as in them lieth, to murder the true Christ; this is affirmed in his Dialogue; but as others no proof offered, and in his Glass he endeavours thus to prove it, they talk of the name of Christ for a cheat, a juggle, witness what hath been proved; but we say it is abominably false witness what hath been answered, but he goes on with his own inventions, a Christ; yet no Creature; a person, but such a one as fills Heaven and Earth. What Christ doth T. C. imagine? will he make him by whom all things were created part of the creation? if he be one, with the Father in the Father and the Father in him, as the Scriptures testify of him, may not we give him the same testimony? But now observe, who follow their inventions, contrary to the Scriptures T. C. or we? he saith Christ was never called Christ in scripture, or Jesus, or Son, but as he was man, truly man in his Dialogue, page 42. The Author to the Hebrews saith 1. 3. 8. upholding all things by the word of his power, but unto the Son he saith, by throne O God is for ever and ever, &c. and Isaiah 9. 6. To

as a Son is given, &c. his name shall be called wonderfull Counsellor, the mighty God, &c. Acts 9. 5. I am Jesus whom thou persecutest; and Rom. 9. 5. Of whom as concerning the flesh Christ came who is God over all blessed for ever, Amen. Read and tremble thou blind guide, is this scripture or not? is Christ here called Christ, Jesus, and Son, as man or God? surely either thou art ignorant of the Scripture, or deniest this to be Scripture; but as he is found contradicting the Scripture, so himself also; for in his Dialogue, page 42. he saith they often use the name of Christ, &c. that is to let in their principles, &c. for if they did not, &c. everyone would fly from them; in his Glasse he saith, page 8. they never used the name of Christ, unless in contempt; now if we never used it but in contempt; can any one think that this would let in our principles, and keep people from flying from us? one time he saith they often use his name, and another time they never used his name; and then he draws his conclusion from his own confusion, saying by all which it appears that they use the name of Christ but as a juggle, a cheat to deceive Soules by, and indeed stab the true Christ, and justification by him, &c. Such as is the foundation, such is the building, the foundation, confusion and contradiction, and the building a heap of abominable lyes and falsehoods; he saith by all which it appears, &c. what by saying in the Dialogue they often use the name of Christ to let in their principles and then in the pretended proof, of the same particular in his Glasse saith, they never useth his name but in contempt; what Babylonish work is here? but still he goes on to fill up his measure, saying, all that believe in him; you endeavour to crucifie and murder, by your murderious words and writings, witnesse your setting up of Nay-lor, to be the true Christ; this we utterly deny, and what Christ we own we have from the truth in our hearts declared; and farther touching J. N. we refer the Reader to George Bishops Book before mentioned, he farther produceth the words of E. B. in answer to John Bunyon, Christ is within us, slain in the great City, &c. he is now risen and ascended, &c. Now observe what doth this at all serve to prove the charge? and yet again he concludes his proof thus; they slay the true Christ if ever any people in the world have done it; and so we shall conclude our answer to this particular, and leave it to the understanding unprejudiced Reader to consider, how vain and light the things offered by him are, to
 prove

prove what he asserts, and whether we might not safely say, that if ever one were given over to lying, flandering and false accusing, *It is*.

The next lye by him charged on us is; *that we deny the birth from above by the Spirit, Joh. 3.5. &c.* thus turning from the light of Christ shining in the scriptures, they hearken to, and follow the light of their own hearts, Imaginations of their own minds instead of Christ; this is his charge in his *Dialogue*; but no proof at all mentioned there, nor in his *Glaspe* that we find, by which it appears he cannot find any thing to say for himself, and so passes this particular in silence; it had been better he had done so by others, then what he hath done, instead of clearing himself of one lye, added severall to it.

How ever farther to manifest the fallensse of it, we declare that the birth from above by the spirit of God, we own and witness according to the scripture, *John 3. 3,5.* without which birth none can enter into the Kingdome of God; and we speak that we know, and testify that we have seen and now enjoy, even that birth wch is brought forth through great travail & many bitter pangs which the red Dragon seeks to devour; this is the heir whom the Husbandmen seeks to kill: the man-child who shall rule the Nations with a rod of Iron, the King whose Throne is established in righteousness, and of the increase of his Government and peace there shall be no end, glory to his name for ever.

Another of his lyes charged in his *Dialogue*, is, that we are enemies to the true light; but seeing he leaves this without proof both in the *Dialogue* and *Glaspe*; we shall leave it without answer, upon his head to remain untill he prove it, repent, or be judged for it.

Another lye charged on us by him is; that under the notion of perfection we are guilty of the great and damning sin of unbelief; & in his *Glaspe* for proof he saith, that this is truth, what hath been already said is sufficient to manifest; for if the Doctrine of Christ be stories, then we may easily conclude what faith you own in him, beside all your writings hold forth no other faith; but a faith in Christ within you, not on Christ without you; and this is his proof. He now begins to hang his work together, towards the beginning he saith (when he should bring his proof) that
which

which followes shall prove this; and now saith, that this is truth, what hath been already said is sufficient to manifest; the first particulars were to look for evidence from what followed, and now this which followes, must rest on that which went before, and so one looking for help from the other, are both helpless, and fall together; for how shall that which goes before prove this which followes, when it hath no proof for its self; what shifting is here? some time bring the answer to the Assertions to prove them; some time that which followes shall prove that which goes before, and now that which goes before must prove that which followes; bad shifts indeed; but he concludes this, so you are guilty of; and what hath been said is sufficient to make it manifest, we say what hath been answered hath fully declared T. C. in what he said a Lier; and so his first particulars, and this also remains without proof: farther he saith all your writings hold forth no other faith; but a faith in Christ within you; not on Christ without you: Can any reasonable man conclude otherwise; but that T. C. hath uttered too lyes in this sentence; first his words imply that he hath seen all the writings of the people called *Quakers*; else how dare he say all their writings; now if he hath not seen them all; (as who can believe he hath) then he is a Lier to say all their writings; and yet here he mentions the writings of no one particular person, and secondly holds forth, no other faith but a faith in Christ within you, not on Christ without you; and *George Bishop* in his Book, intituled, *Jesus Christ the same to day as yesterday and for ever*; beares testimony to that Christ which was born of the Virgin, witnessed a good Confession before Pilate, &c: and several other writings testify the same, &c. And farther we say, that unto the same Christ do we bear witness as we have firmly declared; but this we also say, that they that rest on talking of that Christ which suffered at Jerusalem, and come not to know him manifest within them, are but Reprobates.

Page 9. Other lies charged on us by him are; *That we set up another way of Salvation, sacrificing to our owne nets; proclaim that all that own justification in the blood of the Covenant are deceived, trampling under foot the Laws and Ordinances of Christ, judging all that*

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*that walke therein to be enemies, proclaiming their own righteousness: And then sayes, all these have been sufficiently proved, and are daily witnessed. This we say, some of them have been already falsely charged, and sufficiently made appear to be lyes, but not one of them proved, nor never can; for in the presence of the Lord we deny them, and declare them to be a heap of abominable lies: And as for the proclaiming of our own Righteousnesse, trampling under foot the Laws and Ordinances of Christ; judging all that walk in them to be enemies, sacrificing to our own nets; how canst thou be so impudent as to say, All these have been sufficiently proved, when (as we remember) there hath not any proof been offered; and that which thou hast endeavoured to prove, is denied and found false, and wouldst thou now have us believe they have been proved before any proof offered? Blush at such impudency. And he goes on, saying, Do they perform any duty to God or man, because the Scripture requires it? We say, we perform duties, because God requires it of us; and this is the ground of our obedience, as it was of the Saints that went before; and such as meddled with the things of God, when not required by him, he declared his wrath against them, as the Scriptures testifie. Doth not the Lords Prophet say, *Isa. 1. To what purpose is the multitude of your sacrifices, when you come to appear before me, &c?* These things the Scriptures declare; yet the Lord saith, *who hath required these things at your hands? when you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear. Wash you, make you clean, put away the evill of your doings, cease to do evill, &c.* Now can such be owned, who say, *they preach and baptize in his name?* and are set for the defence of the Gospel, whose at hominations reign, and are drawing iniquity with cords of vanity, &c? Nay, woe is their portion, and this their sentence, Depart ye workers of iniquity.*

But T. C. goes on, saying, *Do they not call it literal obedience and imitation?* Yea, and well we may, when performed by them who are out of the life: For our God is a spirit, and they that worship him must worship him in spirit & in truth, not in the oldness of the letter, but in newness of spirit. Hast thou been so long professing thy self a Teacher? a Minister of the Gospel, and yet is thy Ministry come no further then the Letter, Then thou hast but a dead Ministry,

the fruits whereof declare the same; that thou art one of them that ran, whom the Lord never sent, and profits not the people. But he goes on with his lyes, saying, *All their work is to reprove and condemn those that own Christ Jesus according to the Scriptures, and desire to obey him, but this suits not to their light within.* Thou false accuser, our work is not to reprove or condemn any, but thou thy self art found casting reprove and contempt on the innocent, and those that own Christ according to the Scripture, and obey him, we own, and have unity with; but according to the Scriptures hast thou been found to deny him in our hearing before many witnesses, saying, that thou believedst in a Christ which was not in the Saints; when we own him in heaven, and in the Saints also according as the Scriptures testify, *John 3. 16. & 17. 23.* But this thy dark lying spirit, which is turned from the true Light, cannot comprehend, but art reasoning thus; *If he be in the Quakers, how can he be in heaven?* because E. B. saith, *The very Christ of God is within us;* when Christ himself, *John 3.* before mentioned saith, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;* and yet he was then talking with Nicodemus at Jerusalem, who profess himself a Teacher in Israel, and yet saith, *how can these things be?* If thou hast an eare to hear, thou mayst hear. And so T. C. is found guilty of that which he chargeth us; reproaching and contemning such as own Christ, and obey him according to the Scripture; and also denying him as Christ himselfe and the Saints in Scripture bears witness of him. He further saith, *this suits not with their Light within, but the true light in believers teaches obedience &c.* We say, while thou art talking of the true light in believers, art turned from it in thy selfe, and dost not walk in it: For *he that walks in the light as he is in the light, knows the blood of Christ cleansing from all sin,* which thou art ignorant of, who hast been so long professing thy selfe one of his Ministers; and yet so far from cleansing, as that thy abominations reign, and art drawing iniquity with cords of vanity.

Page 10. But T. C. still goes on with his work, adding and asserting lyes; but offers no proof, but his own affirmations, saying; *They condemn the poor humble soules that live in the sight and sense of their sins for Publicans; that this is clear and truth* (he saith)

is manifest, else what means your crying so much up of perfection, and condemning others, because they say they have a sense of their sin, & it is their burthen. We say, what means thy lying, but that thou hast to fill up thy measure; produce one of us, or that is owned by us if thou canst, that did condemn the poor humble souls that live in the sight and sense of their sins for Publicans; or for saying, they have a sense of it, when indeed it is their burthen: But such as thou art, the light and life of God condemns, where ever it is made manifest, who art talking of a sight and sense of sin; but it's not your burthen, because you still live in it, and plead for continuance of it. Now how many yeares hast thou profest thy selfe a Teacher of others? and a Preacher of remission of sins? and yet hast thy abominations reigning, and art drawing iniquity with cords of vanity, &c. as by thy confession appears.

But there is a generation, who by the confession of a sight, sense, and burthen of their sin get ease and liberty to continue in sin. Now these the light of the world condemns; for it is they, and they onely who confesse and forsake their sins (not who confesse and live in sin) shall finde mercy. But thou sayest, what means your crying up of perfection? We say, he that desires to keep his sinne, though he will confesse it, no wonder he cries out against such as cryes up perfection.

Now why mayst not thou as well dislike, and charge God himself, Christ, his true Servants and Ministers, for commanding, pressing after, and labouring for perfection? as how full the Scripture is to this purpose. he that truly views it may easily find. But consider, whose Minister dost thou now shew thy selfe? The Ministers of Christ laboured to present every man perfect in Christ, for which end they were sent, and received gifts for the perfecting of the Saints: And art thou crying out against such as are crying up perfection? Cease thy profession to be Christs Minister, while thou art opposing that work for which such were sent. Here thou fully manifestest thy self, for whom thou Ministrest: And further art crying out; *You self-righteous Pharisees pretend your selves free, and condemn the generation of the righteous who maintain the spirituall warfare, that dare be so audaciously impudent and wicked.* &c. That because we say perfection is not to be attained till Christ comes from heaven, that therefore we deny perfection. T. C.

The Pharisees may rise up in judgement and condemn thee, for they made clean the outside; which thou confessest to be so defiled, as to draw iniquity with cords of vanity, &c. and hast thy abominations reigning in thee, and yet dar'st to be so audaciously arrogant, impudent, and wicked, as to say, thou art set for the defence of the Gossell, as in thy Epistle before thy Dialogue.

Consider further; what spirituall warfare dost thou maintain, while the strength of sin hath wrested all thy weapons out of thy hands: And thy abominations (and not Christ) reign in thee, whose being in thee thou denyedst at *G'oslenbury* in our hearing, before many witnesses; and to according to the Scripture art a Reprobate. Now whose servant thou art is evident, thy owne confession in *Tiverton* writing testifies against thee. Art not thou one of Satans slaves, while thy abominations reign? and yet dost thou talk of maintaining the spirituall warfare? Now observe, is it likely that one, that the strength of sin hath wrested all weapons out of his hands, should stand in the warfare against sin? how can it be but that abominations should reign in such a one; and yet he saith, *he is set for defence of the Gossell*. Surely he hath badly discharged his trust, to suffer the enemy to wrest all his weapons out of his hand: It's against the Lamb that thou art engaged, as by thy own confession and practice appears. Did ever any one of us say, that perfection was to be attained before the coming of Christ? But this is it we say; *The Son is come, of whose coming we are witnesses*, and this the Saints in Scripture witnessed, *2 John 3. 20*. And here thou art found to be of the spirit of Anti-Christ, who art denying his coming, in whose strength and power we presse hard towards perfection, believing we shall attain it; but thou sayest, *pag. 10. Its your duty to oppose sin, and live by faith in Christ*. We say so too, rather then to live in lying, and in his strength onely do what we say. Now mark thy saying and practice, how do they oppose sin, where abominations reign, and drawing iniquity with cords of vanity, and have iniquity apparently written in their fore-heads? verily they are Satans slaves, and servants of sin; and what faith is that which these live in? the faith of Saints purified their hearts, & in it they witnessed victory over sin and the world, the mystery whereof is held in a pure conscience; and where sin reigns, they know it not, but are strangers

gers to it, though they may talk of living in Christ: *He that is in Christ is a new creature, all old things are done away, and they are no longer servants of sin, to obey it in the lust thereof; but servants unto righteousness, and have their fruit unto holiness, and the end everlasting life: And as many as walke according to this rule, peace be on them; but woe to them that are drawing iniquity with the cords of vanity, have abominations reigning, and iniquities apparently written in their fore-heads; who declare their sins as Sodome, and hide them not. We say, it is well to confesse and forsake sin, and to bring them forth to judgement, and not to hide them from the light, but to be so many years confessing of sin, and not onely still live in them, but draw iniquity with cords of vanity; what do these but declare their sins as Sodome? or at least as the Jewes, who would lye and commit abominations, and yet cry, The Temple of the Lord, or lean upon the Lord, and say, Is not the Lord amongst us? They who have ears to hear, let them hear.*

Page 10. Another lye by him charged on us is, *That we shut up the Kingdome of heaven, and will not enter therein our selves, nor suffer them that would. For proof of this he saith; This likewise is true and clear; for the way that God hath ordained to enter into the Kingdome, is by faith in Christ crucified, but you will not enter as hath been cleared; but we say falsely charged, never yet cleared: But consider, how dost thou know that this is the way? Is it not because the Saints left it upon record in the Scriptures? and so the wickedest man in England may know it; but thy confession and practise declares thee not to be in it, and so thou knowest it but by report of those who were witnesses of it, and walked in it.*

Now how vain a thing it is for any to talk of the way to the Kingdome of God, while they walk in the way that leads to the kingdome of Satan. This we say and know, *The way to the kingdome of God is by faith in Christ crucified, the same that preacht himselfe the light of the world, and there is none beside it.* Now this faith where it's witnessed, purifies the heart, gives victory over sin, overcomes the world, and is held in a pure conscience, which all are ignorant of, and far from, whose Iniquities are apparently written in their fore-heads, have abominations reigning, and are drawing *Iniquity with cords of vanity; for no unclean thing shall ever enter into this Kingdome, nor he that loveth or maketh a lye, what*

ever is profest. We further say, It's vain for any to talk of *Christ crucified*, while strangers to his Crosse, which we witnesse to be the *great power of God to salvation*; and choose rather then our liberty, wherein we rejoyce, being daily called to take it up.

Now there is a generation who professe to be Christs Disciples, that take not up his Crosse, but say they will when called thereunto. What? professe to be Christs Disciples, and not take up his daily Crosse? this profession is vain, and such by Christ are denyed to be his Disciples; who saith, *Whosoever will be his Disciple, must take up his Crosse daily and follow him*: For the way to the Kingdome is straight, through many tribulations, and an entrance thereinto is freely administred unto us; and the same as the Lord moves us, do we freely declare unto others; and so far from shutting up the Kingdom of heaven, as by *T. C.* is falsely charged on us: But to prove that which can never be, he goes on, saying, *You own no flesh of Christ, but all spirit, therefore you shut up the way to the Kingdome.* But we say, *The flesh of Christ do we own*, therefore *T. C.* belies us; And what Christ is, we have firmly declared, even the same that the Scriptures testifies of, *whose flesh is meat indeed which he gives for the life of the world*, John 6. 51. But he goes on in his old way, saying, *That they will not enter, unless they may enter by their own righteousness, and not by the blood of the Covenant.* First, by the blood of the Covenant you will not enter, that is clearly often proved: We say it hath been falsely charged, but never yet proved; for Christ Jesus we witnesse to be a Covenant of Light, and an entrance into the Kingdome which is everlasting, by faith in his blood to us is administred, by which we are redeemed from our former vain conversation, and from whom we receive power and strength to do his will, and not our own; *who of God is made unto us wisdom, righteousness, sanctification, and redemption.* He further sayes, *Then it must be by your own righteousness if you expect to enter, but in truth you never look to come there.* We answer as before, an entrance is freely administred unto us into the kingdome which is everlasting, but not by our own righteousness; for we suffer the losse of it, with our bodily exercises, will-worship, voluntary humilities, with vain imitations, forms, and traditions, which we sometimes lived in, while short of the life, which none knows but they that hath the Son, in whose
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righteousness alone we now stand, and joyce in the losse of our own, that we might be found alone in him, in whom is acceptance, the will, the deed, and the power is onely his, and so is the glory for ever:

And then T. C. brings these words of J. N. *There is a seed to which the promise of Redemption is, &c.* Doth not the Apostle say the same in effect? *The promise is to the seed, not seeds, as of many, &c.* And in thy seed shall all the nations of the earth be blessed, &c. J. N. also saith; *All who know the redemption of Christ by his precious blood, are redeemed from the vain conversation, &c.* And much more he hath to the same purpose, wherein he clearly and fully declares that he owns justification and Redemption of persons, not by their own righteousness, but by the blood of Christ; and to the witness Th. Collier produces for him, is found to give testimony against him.

Another charge against us is, That we leave the weighty things of faith and obedience to the Laws and Ordinances of Christ as vile and contemptible: And for his proof, he saith; This is a truth, there needs no proof: But we say, this is a lye that cannot be proved: But he goes on with his work, saying, Else what means not onely their leaving undone the Ordinances of Christ, as Baptisme, Church-fellowship, breaking of bread, &c. Even the whole profession of the faith of the Gospel, but reproaching it, and those who in faithfulness to Jesus Christ walk in obedience to Christ therein.

Now this we say as before, the Ordinances of Christ, do we own, and his dayly cross do we witness; yea one Baptisme, even the Baptisme of Christ have we received, and are baptized into his death, and the fellowship of his sufferings, being content patiently to suffer with him for a while, that we may reign with him for ever; yea and Church fellowship are we brought into, and live in where our fellowship is with the Father, and with his Son Jesus Christ; where all the faithfull seeds at one Table, and drinks of one Fountain: being heirs of one inheritance, and the life and power of the Gospel do we partake of, and far from reproaching it or any others; the Lord is our witness, for by him are we taught better things, and all those who in faithfulness obey him we dearly own, and in the life have unity with:

but

but such as we find making a profession of the name of Christ, his Ordinances, the Faith of the Gospel, and obedience to him, and know not his voice, but are setting up their own inventions, imitating such as went before without their Authority, and knows not the true Faith which purifies the heart, gives victory over sin and the World; but are drawing Iniquity with cords of vanity, abominations reigning, not Christ, iniquities apparently written in their foreheads, not the Fathers name; these are they who profess God in words, but in deeds deny him: against all such do we bear testimony, and let such as names the name of Christ depart from Iniquity; for because of such things is the wrath of God revealed, and let all those who profess the faith of the Gospel, shew it by their works of Righteousness, and not live in works of wickedness, for we dare not count them clean, which are wicked; but in the name and fear of the Lord, we say yvo unto them, that call evil good, and good evil, that put darknesse for light, and light for darknesse, and are drawing Iniquity with cords of vanity.

Then he produces *J. N. in his love to the Lost*, concerning, Baptisme; where he saith, their forms of Water, and God cannot be limited to any form or rudiment; now *J. N.* is speaking of such as keep themselves disputing and jangling about outward ceremonies in an imitation of *Johns* Ministry, calling it the Baptism of Christ; but so far from the power of Christ or *John*, as not come to the form of either; and saith their form of Water and God cannot be limited, &c. And we say such may well be called formes of Water, who are thus taking on them forms, but are from the life and power, as their own Confession, witnesse *Tiverton* writing. *T.C.* further saith, let them not think this will be a good excuse for them in the great day of the Lord, that we took them up from the Letter, to which we say, the day is come, that they that worship God must worship him in Spirit and in truth; and for all your literal obedience, you are no better then those of whom the Lord speaks, *Isa. 1.* *While your abominations are thus reigning, your iniquities apparently written in your foreheads, and you drawing it with cords of vanity, and are mockers of God, so small in holy duties, and the World like a canker hath eaten out all the divine sweetness of regenerating & sanctifying grace,*
 &c.

&c. as witnesse your own confession in *Tiverton* writing, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voyce of the Lord? wath you, make you clean, &c: but *T.C.* farther saith, God can and doth limite his people to a visible Rule and order, wherein they shew their faith in him, love to him, and his Authority over them, &c. We say that God hath according to his promise sent the spirit of truth, which guides his people into all truth, and put his Law in their hearts, and written it in their inward parts, &c. And this the Saints in scripture witnessed, and by it were kept unto him with whom we give in this testimony that the spirit of truth is come, which guides into all truth; and all those who are led by it are the Sons of God, and so of the truth of the scriptures are we witnesses, and have their testimony for and with us: And then he farther saith, page 11. We blesse God that we have the Letter, and that he hath given us his Spirit through the Ministry, and hath in any measure subjected our hearts to his Authority in the Letter, &c. We say let him that mentions the name of God depart from Iniquity, and stop they mouth, and leave boasting of being subject to his Authority, until thou witnesse cleansing from, and Dominion over abominations, which by thy own confession are yet reigning in thee. He still goes on saying, so undermining all the Ordinances of Christ, and laying of them aside as vile and contemptable, else what meanes not only their judging all except themselves to be carnal, &c? and themselves Pharisees, &c. Thou Hypocrite be silent; how hast thou judged us, and called us selfe righteous Pharisees? &c: and now sayest we judge all but our selves; thou confest we profess to own Christ, and prett after holiness, selfe-denyall and perfection, and seem to be most holy, selfe denying, &c. and that our lives seem to demonstrate that we are perfect and free from sin, and yet art charging us for judging, who judge according to Christs rule exprest in the Scripture to know the tree by his fruit, and so because we judge thee by thy fruits, and not thy profession, thou art crying out against us for judging, we say again bebold the Lord comes in flames of fire, to render vengeance against all such ungodly sinners, who profess his name in words, but in workes deny him. Therefore cease thy talking of thy Ordinances of Christ, of faith in him, obedience and love to him; and of making mention of his name

until thou depart from Iniquity, and know Dominion over those
 abominations, which are now reigning in thee; for *our God is
 just, and will render to every one a due reward according to their works;*
 But thou sayst its the way to make an end of all faith and profes-
 sion at once; this we say, of all such faith and profession which
 thou livest in, we trample upon it, in the name, power and Au-
 thority of the living God, yea all that profession of God in words,
 where works deny him, as thine do by thy own confession: and
 what is here proved against thee, and that faith which doth not
 purify the heart nor overcome sin, what is it better then the faith
 of Devils, and is not thine short of this? for the Devils believe and
 tremble, while thou art speaking against trembling. And thou
 sayest, but indeed we are bad and vile and wretched; yea thy
 actions declare thee so to be; how many years hast thou been
 confessing thy badness and villainess, and yet continuest so? hast
 thou never read in the Scriptures *he that confesseth and forsaketh his
 sin shall find mercy;* thou sayest we believe that he hath made us
 accepted in the beloved, and in him he doth accept our services;
 &c. He that is in him is a new Creature, old things are done away;
 and they that are Christs have crucified the flesh with the affections
 and lusts; Thou farther sayest, we do not only live by grace now,
 but we hope for the mercy of God, &c. *The grace of God teacheth
 to deny ungodlynesse and worldly lust, and to live righteously, godlyly
 and soberly, in this present world;* but what grace do you stand
 in, whose iniquities are apparently written in your foreheads,
 Abominations, reigning, and drawing iniquity with cords of
 vanity, and what hope is yours, but the hope of the Hypocrite
 that perisheth? for they that truly hopes for his appearing, *purifieth
 themselves as he is pure,* 1 Job. 3. 3. and this is far different from
 what appears in you, who are as before exprest in Tiverton wri-
 ting: Farther he saith, in this grace we stand poor and needy, &c.
 We say they that stand in the grace of God, though they may stand
 poor and needy, yet not wicked and ungodly, *for the grace of God
 teacheth to deny ungodlynesse, &c.* and this in the fear and name of
 the Lord we utterly deny, that such stand in the grace of God
 whose Abominations reign, and are drawing iniquitie with Cords
 of vanity, &c. *What is all your sacrifices better then the offering of
 Swines blood, or the cutting off of a dogs neck?* verily the Lord is so
 far

far from accepting such services, as that *they are abominable unto him*; And thou farther sayest, rejoycing, that he hath accepted of such poor ones as we are to honor him in the profession of his name: we say *the joy of the wicked is but as the crackling of thorns under a pot*; and what is yours otherwise if your wickednesse be according to your own confession in *Tiverton* writing; surely in vain do you cry *the Temple of the Lord*, the Ordinances of Christ; while thus defiled with your Abominations; against such a profession, and Professors of it, will the Lord appear to render vengeance, whose works deny him; and in this faith and profession thou sayest, thou art confident that God will keep a remnant to his Kingdom and glory, notwithstanding all the rage of Devils, *Quakers*, and men; We say *there is no unclean thing shall ever enter into the Kingdome of God*; and therefore 'vain is thy confidence, that God will keep such a remnant which he by his faithful Servants declares, shall never enter therein; What will that God, before whom the wicked cannot stand, & whose eyes cannot behold the thing that is evil, suffer such a remnant to enter in or be kept to his Kingdome, whose abominations reignes, and are *drawing Iniquity with cords of vanity*? nay the remnant that the Lord hath and will choose, shall be of an upright heart, and without guile in their mouthes, not mockers of God. and they that comes on *Mount Sion*, must be such whose garments are not defiled, and are redeemed from the Earth, not the Earthly mind standing in them, and who have the Fathers Name (not Iniquity) apparently written in their foreheads.

Another lye charged on us by him is, that we make God a Lye, and for his proof he saith, *they that say they have no sin deceive themselves*, and what in them lyeth, *make God a Lye*, it is the Scripture Language, read your own doom, 1 John 1.

Now what evidence is this to prove that the people called *Quakers* make God a Lye, if thou canst, produce that person amongst them, who make God a Lye, or that have said he hath not sinned; for that is the Scripture language, *he that saith that he hath not sinned made God a Lye*; but what is this to the people called *Quakers*, that Scripture we own, but it doth not at all serve for thy purpose, unless thou prove the people called *Quakers* say they have not sinned, and so until then, it must rest as a lye invented by thee,

and not that we are guilty of it; And farther we say, all have gone out of the way, all shut up under sin, and all that come truly to know Christ Jesus, and faith in his blood, know salvation and cleansing from sin, who *is made manifest to destroy the works of the Devill, and to save his people from their sins*, And we know that God is true, and is the avenger and punisher of lyes and Lyers.

Another of his lyes charged on us is, *that we destroy civil courtesy as God hath commanded it*, and for proof saith, that is proved in the *Dialogue*, and their own practice witness it, levelling all conditions, witness likewise, Magistrate, people, Husband, Wife, Parents, Children, Master, Servant all alike, no difference in the *Quakers Religion*; witness *George*, for in the latter end of his pretended word to the *Gentiles*, &c. he saith *all to the light within*, &c. Now mark his proof: first he saith *its proved in the Dialogue*; we say its falsly charged in the *Dialogue*; but no proof offered that we are guilty of it; he there mentions several Scriptures which we own; neither can he prove us guilty of the breach of one of them; he saith also their own practices witness it; Now if he means the vain practise of this Generation, which is usually called Complements; many vain wicked words used to no good purpose: but in much deceit, in pretending service and friendship, when the contrary is intended, and respect of persons, such civil courtesy and vain customes we do deny, and bear testimony against; and so did the Saints recorded in Scripture, *The customs of the Heathen are vain, and Christs flock were chosen out of the World*, and bore testimony that their deeds were evil; And farther we declare, that it is our duty and practise to do good unto all, and the several conditions and relations of Magistrates, and people, Husbands and Wives, Parents and Children, Masters and Servants, we own and practise according to the Scriptures, and deny the contrary;

But he saith witness *George*, *all to the light within*, &c. as if to direct to the light within. were to destroy civil courtesy, and level all conditions: a wicked conclusion, it being so far from destroying conditions and relations, before express, that it preserves them, and such as are guided by it, know and practise their several duties therein; He farther saith, *a learned piece full of Divinity*

vinity in Foxes account, observe his light and scoffing Spirit, the false Leaders mark, and this scripture fulfilled in the last dayes shall come scoffers, &c. But T. C. goes on and concludes his evidence with an addition of many lyes, saying that under pretence of perfection they have brought in a Religion made up of infidelity, pride, disobedience, hypocrisy, trampling of the blood of Christ under foot, &c. The truth of this hath been largely manifest in what hath been said and testified before from their own writings, words and practises; we say, what word, writing, or practise hast thou produced, of any of the people who professe and live in the truth that are called Quakers? & the falseness of what hath been by thee said, hath been sufficiently declared by what hath been answered; and thou found guilty of that hell-born sin of lying.

Which is the next particular by him charged on us; and for proof saith, *witnessed that notwithstanding their infidelity, pride, disobedience, &c. yet pretend themselves perfect, free from sin, &c. what evidence is this, but three lyes produced to prove one, for he saith their infidelity, pride, disobedience, &c. which is by us denyed, and never yet by him proved, and so both charge and evidence is found false, and how grossly guilty hereof himself is, what hath been before proved against him is sufficient to manifest; yet farther he goes on, saying, the truth of all is made manifest, in that light that hath discovered them, &c. Now how contrary to truth this affirmation is, we may leave to the impartial unprejudiced Reader to judge, for there is several particulars returned to him by J. N. to rest on his head as lyes, for which he offers no proof at all, but layes them down in his Dialogue, and not mention them in his Glass, and how vain and insufficient the evidence by him offered for the rest is found, we have sufficiently made manifest, and yet he comes with even height of impudency, and says, *the truth of all is made manifest, &c.* And then he leaves it to the Reader, saying, *be impartial, and thou wilt be warned of the most dangerous and pernicious Principles that hath appeared, &c.* The truth, and true professors of it in former ages met with no better account from the enemies of it, a *scell* every were spoken against; Christ himselfe in whom was no guile found, yet crucified as a Blasphemer, and his Ministers and Servants accounted pestilent fellows, movers of sedition,*

not fit to live, such as turned the world up side down; and we are not better then they, but herein find the Scriptures fulfilled; *the Disciple is not above his Master*, &c. And we also farther say, let the Reader be impartial, and we are confident, he as many lyes affirmed in that *Glasse*, as ever he saw in so small a volume, beside the scoffing, light, absurd, arrogant, contradictory, confused expressions therein contained.

And then in the 13. page, he saith *Naylor in his pretended answer, runs over and sets down many particulars, but answers none*; Let his Book herein bear testimony against thee that thou speakest false; hath he not answered thee touching perfection, the light, & other particulars? as for that catalogue of lyes by thee charged on us, and by him returned to thee, what answer should be given more then to deny them, while thou hast only charged, and for the most part, not so much as offered any proof for them? *T. C.* farther saith, only page 8. he forms something of his own invention, &c. That is, that I did affirm the Scripture was Christ; judge if *Naylor* be not a greivous Lye; to assert such a thing for answer; We say there is no such thing asserted by *J. N.* in that page of his Book, nor any other that we find, nor any words tending to such a purpose, and so still *T. C.* is found a greivous Lye, to affirm things so notoriously false.

Pag. 13. He farther saith, *Christ prayeth for none but such as believe through their word, John 17. 20. &c.* I *Naylor* or any of the *Quakers* do know of any converted to Christ since that time, without a Bible or Ministry from the Bible; Let them manifest it if they can, &c. I say God hath limited us to a Bible.

We answer, was *Paul* converted by a Bible, or a Ministry from it? Was it a Bible or Christ that *Peter* preached, *Act. 2. 36.* when three thousand souls were added to the Church? Is it not the same way which he declares, that the Prophets prophesied of? and were saved by? even him whose day *Abraham* saw, unto whom the Gospel was preached, and was the Rock that followed *Israel*. And so the Apostles. Was it a Bible, or Christ that they preached to bring people to repentance by? And so how art thou found here bearing testimony against the Scriptures and thy self, setting up another way to conversion then what the Ministers and Apostles of Christ, yea, Christ himself preached, who said, *I am the way to the*
the

the Father, and no man can come to the Father but by me: And he was the same yesterday as to day, and for ever. Art not thou one of those who art searching the Scriptures, and thinks therein to have eternall life, but will not come unto Christ that thou mayest have life? But thou sayest that Naylor reproacheth Christ, in accounting the way of converting souls by the Ministry of Christ, in the use of the Bible to be new. Now J. N. doth not say that the Ministry of Christ is new, but advances it above all other, and is charging thee for setting up another way to Conversion, then what is declared in the Scriptures of Truth, who declared Christ the way and no other, who was the foundation of the Prophets, as well as of the Apostles: And this we say, there is many now in those dayes (such as thou art) which take a Ministry from the Bible, and steale the Prophets, Christs, and the Apostles words which testifies of Christ, yet never knew the Ministry of Christ; But they run, yet I sent them not (saith the Lord) therefore they profit not the people. Out of thine own mouth be thou judged to be one of them, witnesse Tiverton Writing, where thou with others confessest, that all your weapons are wrested out of your hands; and the true Ministers of Christ had their Ministry from that which was before the Scriptures, even from the word which was in the beginning, and this the Scriptures witnesse.

But thou sayst, *The Scripture is the absolute rule of Saints the written Law as in the Old Testament. so it is in the New, and good it were for the Quakers if they could yet so own it.* We say, that that law written is the present ministraton and absolute rule of Saints: For thus saith the Lord, *It shall come to passe in the latter days that I will write it in their hearts, &c.* The fulfilling of which promises we are witnesses of; even the Law of God written in our hearts, which is to us an absolute rule; For neither circumcision nor uncircumcision availeth any thing, but a new creature; and as many as walke according to this rule, peace be on them, &c. And here we have the Scriptures bearing testimony with us, but we do not know that T. C. hath any Scripture to bear testimony with him in saying, *That the Scripture is the absolute Rule of Saints;* and so the testimony of the Scriptures do we own, but deny *Tho: Colliers.* He saith, page 14. the denying his Book, false Doctrine, Lyes, Antichristian, another Gospel, &c. he can comfortably bear for his Lords sake: His servant

want thou art to whom thou art obedient : And while thy abominations reigne, and art drawing iniquity with cords of vanity ; for whom dost thou work ? He that commits sin is of the Devill. And this know, that according to thy work so shall thy reward be : Therefore beware of dreaming on in a vain profession : For though thou mayest say at the last day, Lord, Lord, in thy name have I preached, baptized, &c. yet workers of Iniquity must depart. And then he saith page 14. That the light which lighteth every man that cometh into the world, is the light of nature which all men have by Christ, as in his Book is largely manifest, and proved by Scripture : For answer we say, the thing is not manifest, neither hath he proved it by the Scripture. Indeed in his Book there is some of his own inventions and imaginations touching a light of Nature, and Additions, and meanings of his own put on the Scriptures, but so far from being proved by Scriptures, that there is no mention of a Light of Nature in the Scriptures produced by him, nor in any other Scripture we know of ; but that which John, a man sent from God saith, is the true light which was in the beginning, by whom all things were made, he saith, is the light of nature ; but whose testimony is to be received, Johns or his, let the spirituall man judge ; we adhere to John's, and deny his.

He further saith, page 14. Let Naylor prove that Christ lighteth all men with the saving light, &c. and rages at his blindness, &c. because he hath seen so far into the life of our Religion, as to discover it, which makes them startle, and will prove their fall, in perswading people that there is no other way then the light of the world to bring souls to God, he instances John 8. 12. We answer ; Ob wicked blasphemy, will this prove our fall, to perswade people that there is no other way then the light of the world to bring souls unto God ? verily this will be the fall of all that oppose it : But whosoever builds here, the gates of hell shall never prevail against him. Christ saith, I am the light of the world, I am the way to the Father, and none can come to the Father but by me. But who said, He is a saving light to all ; we say, he is the true light which lighteth every man that cometh into the world, according to John 19 And the same light which leads all those out of darknesse who follow him, will be the condemnation of all those who reject and disobey him : The same Christ who is set for the rising, is also
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for the fall of many in Israel; and not one light, one Christ for the saving of some; and another light, another Christ for the condemnation of others; but one and the same light, Christ for both. As for thy seeing into the life of our Religion, &c. verily the desire of our souls is, that all might come to the knowledge of it, but thou art yet ignorant of it; for it is the *mystery hid from the wise and prudent, even Christ in us the hope of glory*, whose being in thee thou hast denyed, and so art smitten with blindness, and weariest thy selfe to finde the *door*. Thou art thinking that we endeavour to hide our Principles, and would not have them manifest; when as *that which we have received in the eare, we declare on the house-top*; but the ground of blindness is in thy selfe, who hast eyes and see not, eares and hears not, a heart but canst not understand; for that wisdom wherein thou standest cannot perceive the things of God, because they are spiritually discerned. And until thou own him the *light of the world*, as the Scriptures testifie of him, thou canst never know the way to the Father, nor see into the life of our Religion, for our life is hid with Christ in God. But thou sayest, thou wilt admit him to be the *Light of the world*, as in thy book is manifest; verily thou must own him the *light of the world*, as the Scriptures declare him, or thou wilt be deceived in the day of tryal, when thou lookest for salvation by him. We further say, we own him as the Scriptures testifie of him, even the *Light of the world, the way to the Father, the life, the truth, the mighty power of God*.

He further goes on page 14. saying, *Read your confusion you blinde Quakers. The Apostle saith, he had not attained, neither was he perfect, &c.* We say, we presse towards the mark for the price of our high calling of God in Christ Jesus; And let as many as be perfect be thus minded. And if Paul had attained Christ, dost thou say he had not attained perfection? For Christ is perfect; and he saith, *Let as many as be perfect, &c.* Was not he himselfe one of those many? and so we say we have attained to that which is perfect, and are pressing forward: And mayest not thou as well charge Paul for blindness and confusion as we, who owned and witnessed perfection, and yet was pressing forward?

Again he saith; Prove that ever any of the Saints in Scripture did like you Quakers say, *they were perfect here*, any otherwise then by faith in Christ, which we own and witness? We say,

dowe own it otherwise then by faith in Christ? and in this faith do wee witness *victory over sin and the World*: but for thee to say, which we own and witness, what doth it profit? *for this that know O vaine man that faith without workes is dead*: now what workes or fruites doth thy faith produce, who art *Drawing Iniquity with Cords of vanity*, and whose Abominations are reigning in thee, &c. as witness *Tiverton* writing; what are these but fruites of *Sodome*, and Clusters of *Gomorrah*? therefore cease thy profession of faith untill it produce better fruits, but thou thy selfe wilt own some were perfect in the Scripture, why then dost thou bid us prove it? that is sincere, upright walking with God, &c. wee say wee own it no otherwise but according to the Scriptures; for no workers of Iniquity can stand in his presence, nor walke with him: now from this perfection thou art far off, who while thou pretendest to wait for the Countsell of the Lord; Confessest thou art *Drawing Iniquity with Cords of vanity*, art Lukewarme, formall in holy Dutyes, this is far from Sincerity and uprightness pag. 15; Thou farther sayst; *All that Do indeed, Quake and tremble at the word of the Lord, will quake & tremble at the Delusions of these poore, blind deluded people, that are deceiving and deceived*: here the Deceiver is talking of Deceiving and being deceived; Wee say let the Hypocrite first pull the Beam out of his own Eye, before hee meddle with a mote in anothers, thou sayest thou knowest the Letter of Scripture is the Rule of Saints, and the Spirit the Guide to that Rule, wee say the Letter kills but the Spirit gives life; that which the Scripture declares to be the Saints guid, Rule, and Leader, wee own, and have formerly declared, but what guide and rule dost thou walke by as thy practise and Confession declare? is it not the Prince of Darknesse, and his Laws? therefore cease talking of the Saints Rule and guide, while thou art thus Ignorant of it, and walking Contrary to it.

And so now thou concludest thy Lyes, Lighnesse, scoffes, Reproaches, and Slanders, saying *I say no more but leave them to the Lord, whom I earnestly desire in mercie to looke upon them, &c.* wee say let him that mentions the name of God depart from Iniquity, for the prayers of the wicked are an abomination to the Lord, and if the Lord will not heare them that regard Iniquity in their hearts, shall such be heard whose Iniquities are apparently written in their

their Foreheads and are *Drawing of it, with Cords of vanity?* wee farther say, with the Lord wee rest, in his armes are wee preferred from the wicked *who bend their bowes, shoot out their arrowes even bitter words:* yea in vaine do they plott, and Imagin mischief, *their Snare is broken and wee are escaped* and the Mischief which they causelessly devised against the Innocent, is fallen upon their own heads, glory to the Lord for ever; As for that which hee calls *Naylors exaltation in the west:* wee refer as formerly to *George Bishops Booke in Answer to Ralph Farmer, intitled the throne of truth exalted.*

And thus have wee brought this *Glass* to the Light, wherein whosoever impartially views it, may easily observe what it represents, and is contained in it, it Beares the Image of the Prince of darknesse, and containes many absurdities contradictions, Lyes, flanders and reproaches, yet affirmed and published with as much impudency, as falseness, as if the Author neither feared God, nor regarded man, so this Day the Scripture is fulfilled in our Eyes and Eares, that the Enemies of God, have consulted together with one consent and are confederate against the Lord, the tabernacles of Edom, and the Ishmaelites of Moab, and the Hagarins, Geball, and Amon and Amalick, the Philistians with the inhabitants of Tyre.

The Lord having now appeared in great Love, power, and Majesty, to gather a remnant out off and from all kindreds, tongues, Nations and families of the Earth, to beare Testimony against all the unrighteous Deeds of the World; all Nations, kindreds formes, sects and professions, are now consulting, and taking counsell together against this Remenant, and are drawing up their forces against the holy City, *Assur* also is joyned with them, *bee that hath an eare to heare let him heare:* but this Mount *Sion* can never be moved, for God is in the midst of her: and though her gates stand upon by Day, yet no uncleane thing can ever enter therein, neither any that worketh abomination, or that loveth & maketh a lye: but only they whose names are written in the Lambs booke of life.

And therefore why do the heathen rage, and the people imagine Mischief: for ye shall bee slain all the sort of you, as a broken wall, and a sat tottering fence shall ye be whose fall comes suddenly without remedy; for he that sits in the heavens laughs, yea the Lord

hath you exceedingly in derision, hee hath set his King upon his holy hill of Zion : Who doth and shall reigne till all his Enemies be made his foot stool, the mouth of the Lord of hosts hath spoken it.

A few words in Answer to Thomas Colliers, *Queries*.

Query 1. Whether ever the Prophets, Christ or the Apostles did teach a Doctrin as you have amongst you, (viz) to look to the Light within for salvation, but rather to Jesus Christ without, and what be had done for sinners without them ? Act. 13. 38. 39. and 16. 31.

Ans^w. We answer Moses directed to the Word nigh, in the heart and in the mouth, which Paul saith was Christ : and it in the heart, then within, and Paul saith that this was the Mystery that God would make known to the Gentiles, Christ in us the hope of glory, and Christ himselfe saith ; except you eate my flesh and drinke my Blood you have no life in you : if they eate and drinke it, it was within them ; and for the Scriptures by thee alleadged, the words without is not at all in them.

Quer. 2. Whether Christ by his Spirit in the Gospel-Ministration do not lead Soules to the beholding of what Christ hath done without them, for them, yea, or nay ? according to 1 Cor. 15. 3. Acts 13. 39.

2. Ans^w. The Mystery to be Manifested to the Gentiles, was Christ in them, and Paul travelled, that Christ might be formed in the Galatians, and the anointing dwelt in the Saints, and Christs righteousnesse was to be fulfilled in them, and know you not that Jesus Christ is in you except yee be reprobates ? and the Word without is not mentioned in the Scriptures by thee alleadged.

Quer. 3. Whether it be fair dealing for your teachers who pretend they own the Scriptures, to call it litterall, and deny it to be the word of God, as Naylor in his love to the lost, Concerning the word, pag. 14. 15. how often doth hee call the Scriptures the Letter, as distinct from the word, men say the Letter is it, &c. yet are not ashamed to call their false and nonsensicall sayings the word of the Lord, wittness Fox in his word to the Jewes and another to the Gentiles, concludes in both that this is the Word of the Lord to you, &c. and Burrough in his Trumpet, his word must be the Word of God, believe in those that list.

Ans^w.

Ans. If the Scriptures be written with Letters, is it not Literal? and the scripture declareth, that *Christ is the Word of God, and hee was in the beginning, all things were made by him*; now where doth the Scripture say so of it selfe, and if the word was in the beginning, and all things made by it: then it must of necessity be distinct from the Letter; now that we call our false and nonsensical sayings the word of the Lord, is false: for hee hath not proved the sayings of *George Fox* or *Edward Burrough* alleadged by him either false or nonsensicall, but if *G. Fox*, *Edward Burrough* or any other did receive a Message from the Lord to *Jews* or *Gentile*, they might say *thus saith the Lord*, and if they write it, the writing is a Declaration of it.

Q. 4. Whether there be not a difference between the Word God, and the Word of God, the Word Christ and the Word of Christ?

Ans. In the beginning was the word, and the word was with God: and God was the word: he was clothed with a vesture dipt in blood, and his name is the Word of God, and *Paul* saith, *Ephe. 3. 17. that Christ may dwell in your hearts, &c.* and *Coll. 3. 16. let the word of Christ dwell in you, &c.* wee make no more difference between them, then *Paul* or *John* doth.

Q. 5. Whether God hath not, ever since hee hath been ministering to men by a word or law written, Required his people to walke according to the word or Law of the Ministration under which they lived?

Ans. These are the last Dayes wherein the Lord hath according to his promise written his Law in the hearts of his people; and this is the Ministration which the Saints live under, the anointing dwelling in them, and therefore to be obeyed, the Mystery made manifest, *Christ in us the hope of glory*:

Q. 6. Whether God hath not broken to pieces, and brought to shame all that have turned aside from the written word as a Rule: And whether the Quakers be not now going down by the righteous band of God, as the Ramers have done before them?

Ans. That Prophet is now witnessed of whom *Moses* testified, and whosoever will not heare this Prophet shall be cut off, yea and broken to pieces: all those who will not have him to reigne, shall be staine before him: and althoough those who now heare witness unto him, to be the Light, the way, the truth, the word, their King,

Prince, Leader, and Lawgiver whom this generation calls *Quakers*, may be persecuted, scorned, reproached, slandered, scourged, imprisoned, and slain; yet wee are not forsaken by the Lord, but the truth prospers, and many faithful witnesses are raised up: to beare testimony against deceit and Deceivers; and the hand of the Lord is with us, and against all our Enemies: but our Kingdom is not of this world; for the Disciple is not above his Lord, but the wicked may say, there is no help for him in his God, and that the Lord hath forsaken him.

Query 7. Whether, seeing that Christ hath foretold that in the last days deceivers should come; it might not be your wisdom, yet once more to bring your Principles to the tryall of the Sanctuary, and not to be so over-bold and confident in your way, especially, there having been so many before you, as confident as you, whose confidence came to folly; it's never too late to repent if the Lord give grace?

Ans. Deceivers we know are in the world, and by their fruits we know them; in that Writing from Tiverton, thou hast marked out thy self to be one of them; as that's an infallible mark, to cry peace to the wicked, and art not ashamed to bid those rejoyce, whose Iniquities are apparently written in their fore-heads, abominations reign, are *drawing iniquity with cords of vanity*, and tell them their King comes in righteousness, and in peace? More marks there are of a Deceiver in that Writing, which we refer the Reader unto there to mind: And as for our Principles, they are tryed and weighed in the ballance of the Sanctuary; yea, tryed in the fire, and for the Truth we are bold as Lyons, and this confidence we shall never cast away. *The hope of the wicked shall perish, but they that trust in the Lord shall never be ashamed*; and that repentance do we witness never to be repented of.

Query 8. Whether the 2 of Tim. 3. 15, 16, 17. be not Scripture, where the Apostle saith, that the Scripture is able to make wise unto salvation through faith in Christ Jesus, and is profitable for reproof, for correction, &c. and is able to make the man of God perfect, and thoroughly to furnish him to every good work? And if so, why do you so much plead against the rules of Scripture, and the Ministry that is according to the Scripture?

Ans. Yea, we own it to be Scripture, and profitable, and with it we correct thee who art found contrary to the Ministry that

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that is according to it: And seeing that it's profitable for the man of God, why dost thou plead so much against the Rules of Scripture, who sayest, *perfection is not attainable here*? but it seems thou excludest thy selfe from being a man of God.

Quer. 9. Whether Timothy and Titus were Ministers of Christ? And if so, why do you not rayl at them as well as at us, who received their rule without them from the Apostle Paul, and not from the Light within as you pretend.

Ans. They were Ministers of Christ, we own them so; but to raille at any we deny (unlesse you will call such Language as Peter spoke to Simon Magus, spoken by the same spirit, to be railing) and with them have we unity; but against thee and such as thou art, do we bear testimony for severall reasons; they were redeemed from all Iniquity, but ye are drawing iniquity with cords of vanity. *The grace of God had taught them to deny ungodlinesse, &c.* Your abominations reigne: they were saved by the washing of Regeneration; but your sin hath eaten out all the Divine sweetness of regenerating and sanctifying grace, and so by their fruits of holinesse were known to be what they profest; but your works of wickednesse deny God, though in words you confesse him, witnesse Tiverton writing; and Paul bids Timothy stir up the gift that was in him.

Query 10. Why is it not lawfull for Saints now to be raised on in the way of holinesse by imitation, or example? and as a meane or a help as well as in the Primitive times? according to these Scriptures, Mat. 23. 29. John 13. 14, 15. Phil. 3. 17. 2 Thes. 3. 9.

Ans. Christ is given for an example, and is a perfect pattern for his to follow, and the Saints are to be followed while they walk to as they have him for example; but the word *Imitation* we finde not in the Scripture, nor the practice (as we take it) unlesse the Magicians of Egypt, the sons of Sceva, and such like, and the Scriptures before mentioned we own.

Query 11. Whether it be not a cunning device of Satan to judge and condemn all the Saints to be formall, and without the spirit of Christ, that walke in the Ordinances of Christ, on purpose to cause contempt and reproach upon both Christ and his Ordinances?

Ans. Yea it is, and as cunning a device likewise of Satan to perswade persons in a form that they are Saints; walk in the Ordinances

dinances of Christ, are set for the defence of the Gospel, and yet abominations reign in them, iniquities apparently written in their fore-heads, and are drawing iniquity with cords of vanity, while they confesse to wait for the counsell of the Lord. Now such as come to the Light of the world, and follow it, are led out of both into the practise of the true Ordinance and worship, which is in Spirit and Truth.

Query 12. Whether, as the Ministry of the legall Ministration was to open the Law of that Ministration, Nehem. 8. 4: 8. So the Ministers of the Gospel are not to have respect to the written rule of the Gospel, and to open and apply the same, rightly dividing the word of truth according to 2 Tim. 3. 15, 16, 17.

Ans. The true Ministers of the Gospel are not Ministers of the Letter, but of the Spirit; and they know the Law written in the heart, and have the anointing dwelling in them, whose teaching they are to follow, and speak as the Spirit gives them utterance, and then they rightly divide the word of truth.

Query 13. Whether if any speak not according to the Law and the Testimony, it is not because there is no light in them? Isa. 8. 20.

Ans. They that speak not according to the Law and the Testimony, are turned from the light; for the Law is light, and the Testimony of Jesus is the spirit of prophecy.

14 Qu. If all have the true light in them which leads to God, why doth the Apostle say, Ephes. 5. 8. Ye were sometimes darkness, but now are ye light in the Lord?

Ans. The true light lighteth every man that cometh into the world. He was in the world, and the world knew him not; but unto as many as received him unto them he gave power to become the sons of God, and the light shined in the darkness, when the darkness comprehends it not; but a time is witnessed, that God commands the light to shine out of darkness.

Qu. 15. Whether Christs ascending into heaven, when he was taken up in a cloud, Acts 1. 10. be meant that he ascended into the hearts of men?

Ans. It is meant as it is spoken, and the Saints have their conversation in heaven, and are in Christ, and Christ in them, John 17.

Query 16:

16 Qu. *Whether his sitting at the right hand of God, making intercession for the Saints, be in the hearts of Saints, or in heaven?*

Ans. The glorious God, at whose right hand Christ sits, fills heaven and earth, and dwells in the Saints, whose conversation is in heaven, as the Scriptures witness.

17 Query. *Whether the Scriptures do not make a real distinction between Jesus Christ, and the Spirit, John 16. 13, 14. & Chap. 14. 26. & Chap. 5. 39.*

Ans. The Scriptures testify that Christ is the Word, and that the Father, Word, and Spirit are one.

18 Query. *Whether God or the Spirit be at all called man? or the Son of man the seed of David, as Christ is? and whether you own Christ to be indeed truly a man of flesh and blood as we are according to Heb. 2. 14.*

Ans. Christ is called the Son of Man; and he saith, *I and the Father are one: And unto us a Son is borne, his name is the mighty God, &c.* And unto the Son he saith, *Thy throne O God, &c.* And the man Christ Jesus do we own, and his flesh and blood do we witness, *which is meat indeed, and drink indeed.* Yea, him we own according to Heb. 2. 14. but not as you are; for he was perfect, without spot, without sin, but ye are wicked, your abominations reigne, are drawing Iniquity with cords of vanity: Iniquity apparently written in your foreheads, as by your own confession appears in Tiverton writing, but in his mouth was found no guile. Now the wicked think that God is like unto them; but he will reprove them, and set their sins in order before them.

19 Qu. *Why the Saints, if perfect as you pretend, were so much in the sense of sin, and confession of it, as we finde they were? Pl. 32. 5. Isa. 6. 5. Rom. 7. 24 25.*

Ans. The Saints, as they declared a sense of sin, so also a purging, healing, and deliverance from sin, as Isa. David, Paul and others, whom the Scriptures witness; and as they confessed, so they forsook and found mercy.

20 Qu. *Whether a lowly, self denying frame of the Spirit, sensible of sinne and corruption, and warring against it, be not the frame of spirit that most of all becomes the Saints, and is most*

approved of God in Scripture? as Isa. 57. 15. Mat. 5. 3. Rom: 7. 24. 25.

Ans. We know that the Lord dwells with him that is of a contrite spirit, and an humble heart; and the poor in spirit are blessed, and are approved of God, even they, and onely they that deny selfe daily; but there is no peace to the wicked, and they do not war against sin, whose abominations reign; but they war against Christ, who are drawing iniquity with cords of vanity.

21 Query. *Whether this temper of spirit be found in you, yea, or nay?*

Ans. Yea, lowly, self-denying, and truly poor; For we suffer the losse of our own, that we might gain Christ, in whom all our sufficiency is, both to will and to do: And though tempted to sin, and warring with the enemies of our soules, yet are not overcome, but are more then Conquerours through him that hath loved us. We choosling his Crosse rather then our own liberty; which Crosse we have found to be the great power of God to salvation: Let him have the glory of all.

And after all this he saith, that he hath briefly run through many things, &c. through redeeming of time which is precious, and called for in other employments. We answer, how didst thou redeem time, when thou inventedst thy *Dialogue*, and so many Lies and Slanders therein against the Innocent? What was it moved thee thus to reproach the Lords people, who art passing through the Wilder nesse: towards the Land of Promise, and neither eat of thy Bread, nor meddle of thy Waters? Was it any other ground then what moved *Amaleck* to fight against *Israel*? Surely hadst thou known the preciousnesse of time, and what it is to redeem it, thou wouldst not have employed it thus, to invent Slanders and Reproaches: Yea, such things as the Lord knows never came into our hearts, but are detested by us: And yet thou art found mispending more time to vindicate what thou hadst thus unjustly done. Thou mightest well say, it was called for to be spent in other employments, and the more thou hast to account for: *For he that knows his Masters will,*

will, and doth it not, shall be beaten with many stripes. And then thou sayest, *It is for the Lord*; what? and yet called for to be spent in other employments? what confusion is here? But the work shews, that it is not for the Lord; for will a man lye for God? Nay, *It is he that preach in his name must depart as workers of iniquity*, much more they that speak lyes in his Name.

He further saith, He hath saith given him to believe that God will speedily set a stop to those things and principles that are so dishonourable to him, and ruining to souls. Verily thy fruits declare what thy faith is, no better then a vain hope which shall perish: *And woe to them which call evill good, and good evill.* We know that the Lord hath wrought for the glory of his name, in thus carrying on his truth against all opposition, and sets a stop to the rage of the wicked, *who had swallowed us up quick, had not the Lord been on our side.* Yea, he puts a bridle in their jawes, and a hook in their noses, and turns them backward, and snares them in the work of their owne hands; but delivers those that trust in him, praises to his name for ever.

And then at last he sets down severall particulars about *Perfection*, which we have spoken to already in what goes before; and therefore here need not answer, but warn thee speedily to repent, and fear before the living God, who suddenly appears to render to every man a due reward according to his works, *whether they be good or evill.* For our God is a God of knowledg, and by him are actions weighed.

Some Queries for *Thomas Collier*.

1 *Qu.* **W**Hether ever any Minister of the Gospel, or one that was set for the defence thereof, had at the same time abominations reigning in his soul, and was drawing iniquity with cords of vanity?

2 *Query.* Whether that be not a false Teacher, Deceiver, or Lyar, and not a true Minister of Christ, who cry peace to the wicked, even to such whose iniquities are apparently written in their fore-heads, since the Lord saith, *there is no peace to the wicked?*

3 *Qu.* Whether the woe of the Lord be not against such who now pretend to wait for the counsell of the Lord, that they may know it, and yet are drawing iniquity with cords of vanity, as it was in the dayes of *Isaiab*?

4 *Qu.* Whether ever the mouth of a true Minister of Christ were stopt with a slavish fear?

5 *Qu.* Whether he be not an hypocrite, who reproves others for their sins, while his owne abominations reign in his soul, and is *drawing iniquity with cords of vanity?*

6 *Qu.* Whether Christs words may not well be spoken to such a one (*viz.*) *Thou hypocrite, pull the beavie out of thine own eye, before thou go about to take a mote out of anothers?*

7 *Qu.* Whether they are true Ministers of Christ, who daily complain, and make addresses for maintenance?

8 *Qu.* Whether such might not rather be called greedy dogs which can never have enough?

9 *Qu.* Whether any unclean thing shall ever enter into the new *Jerusalem?*

10 *Qu.* Whether they that dye in their sins shall not receive the wages thereof?

11 *Qu.* Whether there be a time of cleansing from sin after the

the dissolution of the body?

12 *Qu.* Whether the tree doth not lye as it falls?

13 *Qu.* Whether many shall not come at the last day, and say, Lord, Lord, in thy Name have we preached, cast out Devils, and done many wonderfull works. To whom Christ will then say, Depart ye workers of iniquity, &c?

17 *Que.* Whether such whose Abominations reign, are drawing iniquity with cords of vanity. and slavish feare hath stopt their mouths, be workers of Iniquity, yea, or nay?

15 *Qu.* Whether such must not receive the same sentence that Christ pronounces against workers of Iniquity, what ever their profession be?

16 *query.* Whether God be not just to render vengeance against all such who in words professe him, but in deeds deny him?

17 *query.* Whether he that commits sinne be not of the Devill?

18 *Qu.* Whether they stand in the warfare against sin and the Devill, who are drawing iniquity with cords of vanity; or whether they are not joyning with Sin and the Devill against Christ?

19 *Qu.* Whether any whose Iniquities are apparently written in their fore-heads, and are mockers of God, are joyned to the Lord, yea, or nay?

20 *Qu.* Whether they that are joyned to the Lord are not one Spirit?

21 *Qu.* Whether any truly know Christ their Saviour, while their Abominations reigne, and are drawing iniquity with cords of vanity?

22 *quer.* Whether they that are without the sense of Gods Majesty, in whom the world hath eaten out all the Divine sweetness of regenerating and sanctifying grace, who are formall in holy duties, and whose Iniquities are apparently written in their fore-heads, are built up through that one everlasting Spirit, a holy Tabernacle for the living God, yea or nay?

23 *Qu.* Whether such as have the forme of godlinesse, and are without the power, must not be turned from, yea, or nay?

24 *Qu.* Whether such must not be denyed, who are without both form and power?

25 *Query.* Whether any of the Ministers of Christ did ever plead for sin, and against perfection; but for perfection, and against sin?

26 *Qu.* Whether Jesus Christ be not *the same to day, as yesterday, and for ever?*

27 *Query.* Whether they are not Reprobates who do not know Christ within them?

28 *Qu.* Whether ever a Minister of Christ had all his weapons wrested out of his hands by the strength of sin? and whether such a one can stand in the warfare against sin; or for the defence of the Gospel?

29 *Qu.* If sin or sinners be purged out of the house of God, whether those that remain must not be perfect? and if so, whether any of you will be left there?

30 *Qu.* If the Church take effectuell course to purge away sin or sinners (as in the Writing from *Tiverton* is directed) whether thou must not be purged away, whose Abominations reigne, *are drawing iniquity with cords of vanity?* Slavish feare hath stopt thy mouth, sinne hath wrested all thy weapons out of thy hand, a light spirit, living short of the true fight and sense of Gods Majesty in the Churches: Coldnesse and deadnesse on thy soule, formall in holy Duties, and indifferent and *Laodicean* spirit on thee, without the sense of the worke, and true travail of soule, as in that writing by thy own confession appears. Besides those many lyes, slanders, and reproaches thou art found guilty of, in what is before declared?

A word to those called Baptists.

AND now a few words to you called *Baptists*, who stumble at the same stumbling stone as all the rest of the professions in the world do : Oh who would or could have thought that truth should have become such a burthensome stone to you of all others, who are professing that you waite for his Reigne ! yet when he is witnessed to reigne, (and have dominion, whose right it is, and must reigne, untill all *his enemies become his foot-stool, even the promise of the Father*) The same the Prophets prophesied should come, and whose day *Abraham* saw, and rejoyced : And the Apostles were eye-witnesses of ; when he is owned and witnessed, obeyed and followed, now is all of an uproar, and many of you among the rest are engaged against him : But know that this is the stone *upon which whosoever falls, it breaks them to pieces : but on whomsoever it falls, will grind them to powder ;* for assuredly he is the same, and not another. *Jesus Christ the same to day, as yesterday, and for ever.*

And therefore we beseech you in bowels of love consider what you are doing, and against whom you strive. Oh ! *Its hard for you to kicke against the prick.* For wee beare testimony in the name and feare of the living God, that its the Son of God many of you persecute, revile,
and

and reproach; and that you shall one day confesse, though now you may think you do God service; And therefore cease striving against him, and come down to his foot-stool, and let every thing bow to his Name, that so his reign in the particular you may come to witnesse: For truly, unlesse you know his Reigne there over sinne and corruption, and all that is contrary to God, his appearance, who you professe yee are waiting for, will be a day of dread and terrour, of woe and misery, of bitter lamentation; though many of you now dispute, preach, and print against him, yet in that day shall your mouths be stopt, and palenesse cover your faces, when this sentence you must hear, *Depart ye workers of Iniquity, I know you not.* Then shall you see that nothing that's unclean can enter this City. And verily, unlesse you know him a Saviour from sin, and your Redeemer from iniquity, in the particular, he will not be a Saviour to you from hell and condemnation; for they that hope for the latter, and know not the former, this is the hope of the hypocrite that will perish, and not stand in the time of greatest need: So think it not sufficient to be offering sacrifice to the Lord, and crying out, *The Temple of the Lord, &c.* And that you professe his Ordinances, and walk in Church-fellowship as you call it.

But in coolnesse and moderation of spirit let each put this question to himselfe: Hath the Lord commanded me? Is this required at my hands? or do I it because others have done it,
and

and left it upon Record ; and so the testimony in my selfe is wanting, that the Lord required it. Oh consider of it in time, yee that have not heard the voyce of God, nor seen his shape, and have not his Word abiding in you, but are enemies to those that this witnesse ; Surely the Lord will not hold you guiltlesse, when he comes to judgement ; neither can you stand before him with any boldnesse for want of the testimony in your selves ; Then must your profession come to the ground : So be not hasty or rash, but try your selves, search your selves. *Know you not that Christ Jesus is in you, except ye be Reprobates ?* And where he is made manifest, it is to destroy the works of the Devill : And if it be not done in the particular while you are upon Earth, when doe you think it shall be, seeing the Tree lies as it falls ? Think of this all yee that are yet strangers to it in your selves, and oppose it in others, even by pleading and printing against it. Surely the Lord is arising, yea, in glory and great Majesty is he arising to rip off all unrighteous coverings : And now must all appeare as they are before him, who will not respect the persons of any, nor the highest profession, whilest they are strangers to his life, and enemies to his Crosse, and opposers to his work.

Now wee appeale to Gods witnesse in you, which many of you so slight and set at nought, Whether it be not the condition of many of you, notwithstanding your high profession ;

and know assuredly, unlesse you return and repent; this shall one day witnesse for the Lord, and for us against you; though for the present you may set light by it, you shall one day bow unto it. Oh! do not many of you now bow to the pride of the world? and respect persons? and receive honour one of another? You that so long have professed to be separated from the world, and yet uphold the worlds Teachers lest you should suffer? Abominable deceit; what? to declare against them in words, and yet uphold and maintain them in actions? Nay, do not many of you in words, writings, and actions joyne with the world against the innocent, denying the same as the vworld doth, even the beginning and the end of the work of God, the light and perfection? Whereas the work of Christs Ministers was, *To turn people from darknesse to the light*; and the end of their Ministry for the perfecting of the Saints.

Oh! how can it be, but that you should be overcome by the enemies of your own houses, while you thus oppose the works of God, and plead against it, as many of you do! How is your glory turned into shame, who are become the degenerate plant of a strange Vine unto God? How are you smitten with blindness, and wearing your selves to finde the *Door*? You were once hated by the world, but now joyned with the world against the Heir: And truly its now no marvail to the Children of Light, though the Scripture be fulfilled in you, even to reject

jest Iesus the Light of the World, and choose a Murtherer; joyne with any rather then children of Light. How can it be otherwise, seeing many of you are just fencing your selves against the Truth, and not therewith content, but are likewise what in you lyeth making bars and fences for those that you judge are weaker, lest they should own it; and not onely refusing to enter the Kingdome your selves, but shutting it up against others: Your zeale for God being turned against Truth in a great measure, and nothing you account so dangerous, and so much cry out against; Even for this have teares been shed for you in secret; your piety is now turned into policy, complying with the world, lest you should suffer by them. Consider in the cool of the day, what's the difference between you and the vworld? Doe you not speak when you will? and pray when you vvill? go vvhen you vvill, and come vvhen you vvill, as the vvorlds Teachers do?

Dare any of you say, you speak as the Oracles of God? or as you are moved of the Holy Ghost? and as *the Spirit gives you utterance*? Even that which *your eyes have seen, your eares have heard, and your hands have handled of the word of life*? Doe you not rather steale the words of the true Prophets, Christ and the Apostles, being strangers to their Life, and enemies to that Spirit they were guided by, and so run in your owne wills, not knowing another to gird you, and carrie you whether

you would not ; crying peace to the wicked, as the worlds Teachers do ? But woe is to the wicked , and to them that *draw iniquity with cords of vanity* , even now pronounced from the same Spirit as formerly it was ; and this shall stand in heaven against you all that live in it, pleads for it, and cry peace to it, let your profession be what it will.

And therefore we perswade and beseech you to be reconciled to God. *Wash you , make you clean , put away from you the evill of your doings. Cease to do evill , learn to do well, &c.* And this know , by your owne power, nor in your own wills you can never do it ; but you must believe in, obey , follow , be guided and led by him who is the *Light of the world* , and leads contrary to the will of man (in which all sin is committed) and so leads to do the will of another , and they onely are happy that knowes him borne in them, the first taken away , and the second established : So this we say to you, *There is no other name given under heaven by which men can be saved, but the name of Jesus, he that saves his people from their sins, and preached himselfe the Light of the World* : He that reproves in secret for that which none can lay to your charge ; not onely for wicked actions, but for idle and unprofitable words, and vaine thoughts ; and blessed are all they vvho knovv him their guide and leader, King and Lavv-giver, and are vvholly subject to him , they shall reigne vvith him upon Mount Sion , and shall sing
that

that new song, which none can sing but the Redeemed from the Earth : *He that hath an ear to heare, let him heare* : So the way to true peace is through the sword, the way to life through death ; the way to obtaine mercie is through judgement ; the way to reign, is to suffer with him ; and this must all witnesse in the particular, all must know the living slain, and the dead raised by the mighty power of God ; and such as have part in the first Resurrection, on such the second death hath no power.

And therefore we warn you all in love to your souls, that ye wander not abroad ; salvation must be witnessed at home, or all is vain. We further say, as living witnesses, for the Lord we now stand, who have obtained mercy, after long travail, and cruell bondage under the oppressor, wandering from Mountain to Hill, and groaning under the burthen of corruption (as we are perswaded some of you do) Yea, we could even have laid down our earthly tabernacle to have been rid of it ; but in all professions that we were, the enemy carried us captive, for which we wept in secret, and oft bewailed our conditions, and breathed for deliverance, but knew not how to obtain it, sinking under the burthen, without hope of relief, in this wofull, sad, and lamentable estate, where we long continued, and had untill this day, had not the Lord in his eternal love revealed his Son in us, whom we witnesse is *mighty to save, and on whom only salvation is laid, even the light of the world* ; he that shewed us sin, and made manifest our conditions, and oft times

had called upon us *to turn from the evill of our ways*, but vve knevv him not; and as soon as vve believed *that this was he, not looking for another*, but gave up to be guided by him, that discovered our lost estates, the vvar vve soon vvitnessed betveen *Light and Darknesse*, the *Lamb* and the *Dragon* in the particular, even such dayes as vve had not knowvn since *the foundation of the world*: And this vve found, the same that made manifest sin, gave victory over it, vve standing single in it, adding nothing to it, nor joyning anything of our ovvn vvith it; but let the Lord vvork his ovvn vvork; and so dominion vve vvitness over those sins that we so long had groaned under: and now we know Jesus, a Saviour from sin, and a Redeemer from iniquity, glory to his name for ever and ever, in whose saving health we now rejoyce, *even with joy unspeakable, which none can take from us*. And verily the desire of our souls is, that ye may come to partake of this joy with us; and the way how we came to it, have we truly laid down before you; and no other end have we in declaring this, but our earnest desire of your eternal happinesse, being pressed in spirit to it by the Lord, who bears record to the truth of our hearts herein. Oh, that you could receive our testimonie, yea, the testimonie of the Lord by us. Oh! that that eye might be opened in you, which the God of this world hath blinded; *That you might know in this your day, the things that belong to your peace, before they be hid from your eyes, and the day of your visitation passe over your heads*. For verily your leaders cause you to erre by their lyes and lightnesse, and have cryed peace
unto

unto you, when the sword of the Lord pierces to the very soule. Oh! return, return to him who is the Light of the world, who is made manifest within; who is the living bread which came down from heaven, whose flesh is meat indeed, and whose blood is drinke indeed; and no longer seek your food in desolate places, and hew unto your selves broken Cisterns that will hold no water: For the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him: And if you walke in darknesse, and say you have fellowship with him, yelye, and do not the truth; but if you walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ cleanseth from all sinne. And therefore no longer wander abroad, for the Kingdome of God is within you: And say not in your selves, who shall ascend up into heaven, to bring Christ down to us? For the word is nigh unto you, even in the heart, and in the mouth; he that can receive it, let him: And now are vve clear in the sight of God concerning you, whether you heare or forbear; and though Israel be not gathered, yet a good favour shall we be unto the Lord, both in them that are saved, and in them that perish.

Oh! slight not the counsel of the Lord unto you by those who sometime drunk of the Cup of fornication with you, and since have drunk of the Cup of tribulation, yea, of the Lords indignation, but now drinke of the cup of consolation and salvation, and are well knowvn unto many of you by the names of

Street, the 21 day of the fourth moneth, 1638.

John Pitman.
Jesper Batt.

T H E E N D